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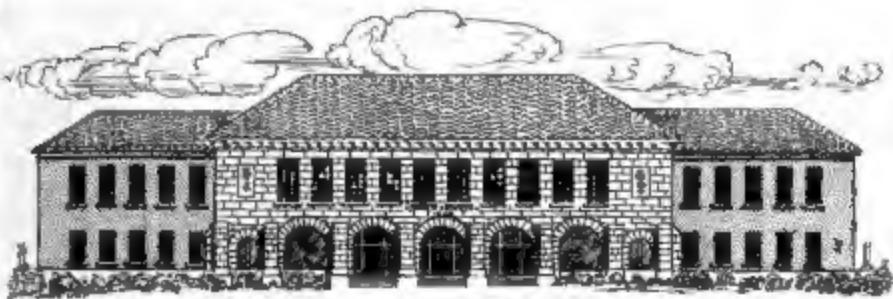
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THE  
ELECTRA  
OF  
SOPHOCLES.  
WITH NOTES,

BY R. C. JEBB.

REVISED AND EDITED, WITH ADDITIONAL NOTES,

BY  
R. H. MATHER,  
PROFESSOR OF GREEK AND GERMAN IN AMHERST COLLEGE.

FIFTH EDITION.

Boston  
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## P R E F A C E

### TO THE REVISED EDITION.

WHEN this revision of the Electra was undertaken, the chief aim was to supply references to several of the best American grammars, and explanations of some difficult passages, where the notes of the English edition seemed too meagre for our students. But, as I worked into the play, I found that to make a satisfactory text-book for my own classes much more was required. Mr. Jebb's notes, while thorough and very suggestive, are adapted to more advanced students than are found in the younger classes of our American colleges ; hence I have desired to supply this want, while retaining all that is most valuable to teachers and older collegiate scholars. To prevent the notes from being disproportionate in quantity to the text, I have been obliged to omit many of the quotations from other Greek authors, while aiming to retain enough to fully illustrate the points involved in each reference ; and all the examples given are translated, as untranslated examples I have found of little value to students in the ordinary preparation of their lessons. These changes necessitated an entire recasting of the notes, with such frequent omissions and addi-

tions as rendered it impossible to designate satisfactorily what portions belonged to the original edition, and what to the present revision ; and hence I have not attempted it. Unlike the English edition, the text and notes have been kept distinct, my experience as a teacher convincing me that "foot-notes" are not so carefully studied as where the text-book is prepared in the other form.

In the work of revision I have consulted the usual standard editions of Sophocles, and in cases where they have been followed proper acknowledgment has been given.

I desire also to express my appreciation of the patience and thoroughness with which the "University Press" has performed its share of the work.

Any person calling my attention to errors — and they are always to be found in Greek text-books — will be gratefully remembered.

R. H. MATHER.

AMHERST, June 15, 1878.

## INTRODUCTION TO THE ELECTRA.

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THE *Electra* is the only extant play in which Sophocles draws on the legends connected with the house of Pelops, — the source to which Æschylus was indebted in his Oresteian trilogy, and Euripides in his *Electra* and *Orestes*. The contrast between Euripides and his predecessors is too well marked to gain much in clearness from the accident of his having treated the same subject. But there is perhaps no method by which the distinctive character of the Sophoclean *Electra* can be more readily brought out than by viewing it in connection with the *Choephorœ*. Before attempting a brief comparison, it will be useful to glance at the Pelopid story in its historical growth, — as it appears in the *Iliad*, in the *Odyssey*, in early fragments, and in Pindar.

(a) *The Iliad*. In the *Iliad* the Pelopidæ are prominent, but only as the ancestors of Agamemnon, — as a long line of princes deriving from Zeus and succeeding each other in peace, until the sceptre was handed down to the leader of the war against Troy. See *Il.* ii. 100 : — “ Agamemnon the king rose up, holding the sceptre that Hephaestus wrought ; Hephaestus gave it to Zeus, son of Cronus, supreme ; and then Zeus gave it to Hermes, messenger of the gods ; and Hermes the god gave it to Pelops,

smiter of horses ; and then Pelops gave it to Atreus, shepherd of the people ; and Atreus at his death left it to Thyestes, rich in lambs ; and then Thyestes left it to Agamemnon, that it should be borne in his hand, and that he should rule over many islands and all Argos."

In this record there is no hint of the later conception, which throws out the fate of Agamemnon against a deep background of antecedent family horrors, — the sin of Pelops, — the murder of Chrysippus, — the murder of Pleisthenes, — the episode of Atreus and Thyestes.

(b) *The Odyssey.* Here, for the first time, appears the germ of an epic Oresteia. In the council of the gods (*Od.* i. 35), Zeus says that Ægisthus had, *ὑπὲρ μόρον*, "beyond his destiny," wedded the wife of Agamemnon and slain the king, though the gods had warned him "neither to slay Agamemnon, nor to woo his wife ; for there shall be a retribution from Orestes, descendant of Atreus, so soon as he shall come to man's estate, and feel a yearning for his own land. Thus spake Hermes, but he persuaded not the mind of Ægisthus by his friendly counsels ; and now Ægisthus has paid at one reckoning for all the guilt." Again, Nestor says to Telemachus (*Od.* iii. 193) : — "Of Atreides, you of Ithaca have yourselves heard, though afar off, how he came, and how Ægisthus plotted dark death. But verily the man paid a dreadful reckoning ; so that it is good that at least the son of a dead man should survive : for thus Orestes was avenged on the slayer of his father, on treacherous Ægisthus, who slew his famous sire." Lastly, the story is told with circumstance in *Od.* iv. 514 ff., where Menelaus recounts to Telemachus what he had learned in Egypt from Proteus respecting the fate of Agamemnon. The ships of the chieftain and his comrades,

driven northward from “the steep mount of Malea,” had found harbor near a spot “where Thyestes had his dwelling aforetime, but where Ægisthus, son of Thyestes, then dwelt.” Then did Agamemnon “set foot joyously on his fatherland. . . . But so it was that a spy saw him from a place of espial ; for treacherous Ægisthus had taken a spy and set him there, and promised him pay, two talents of gold ; and the spy watched for a whole year, lest Agamemnon should slip past him, and have time to collect a warrior’s might. And the man set out to bring the news to the house, to the shepherd of the people. And straightway Ægisthus devised a cunning scheme : he chose twenty of the boldest men of all the people, and set an ambush ; but over against it he commanded to prepare a feast. Then he went to bid Agamemnon, shepherd of the people, with chariots and horses, plotting cruel things ; and he brought him back, dreaming not of death, and when he had feasted him, he slew him, as a man slays an ox at the manger.”

In this epic version of the story two points are noticeable, — the place held by Ægisthus, and the character of the vengeance taken by Orestes.

1. In the passage just quoted, as also in the speech of Nestor (*Od.* III. 193), Ægisthus is the sole contriver of the deed. The other notice (*Od.* I. 35) presents him as a bold and wicked man, who defied the express warning of the gods, and took the consequence of his deed, *εἰδὼς αἰπὺν ὅλεθρον*. This is plainly a different Ægisthus from the despicable accomplice seen dimly in the background of the Æschylean Clytaemnestra’s crime, — from the Ægisthus who is termed by the Electra of Sophocles, *δ πάντ' ἄνακτις οὐτος — δ σὺν γυναιξὶ τὰς μάχας ποιούμενος*. It is true that,

even in the *Odyssey*, the treacherous and cowardly means employed by Ægisthus are always dwelt upon ; it is true, moreover, that the criminal complicity of Clytaemnestra is twice referred to (*Od.* iv. 92 ; xxiv. 97). But the fact remains that, in the epic Oresteia, Ægisthus stands in the foreground, and is at least credited with so much force of character as is requisite to originate and execute a great crime.

2. It is nowhere said in the *Odyssey* that Orestes slew Clytaemnestra. He slays Ægisthus only, — a stranger in blood, and the murderer of Agamemnon. From the meritorious character of such a deed there was absolutely no deduction to be made ; it was, according to the usage of the Homeric age, his plain and urgent duty ; its performance was a title to good repute : —

ἢ οὐκ ἀτείς οἶον κλέος ἔλλαβε δῖος Ὁρέστης  
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα ;

*Od. I. 298.*

(c) *Early Epic and Lyric poets.* From these, in the interval between Homer and Æschylus, the story of the Pelopidæ appears to have received an important development. In his *Einleitung zur Electra*, Schneidewin notices its treatment by Agias of Trœzen in his *Νόστοι* (circ. 740 B. C.), by an unknown author in an epic called the *'Αλκμαίωνις*, and by Stesichorus of Himera (circ. 610 B. C.) in a poem which was probably a comprehensive lyric Oresteia. To Stesichorus appear to have been due three important innovations in the story. First, the notion of an hereditary curse begins to be interwoven, — not, indeed, as resident in the line of Pelops, but as entailed on Clytaemnestra by her father Tyndarus. Secondly, Clytaemnestra, and not Ægisthus, is brought into the foreground

as chief agent in the murder of Agamemnon. Thirdly, Orestes slays, not *Ægisthus* only, but *Clytæmnestra* also. And now for the first time the Furies appear on his track, while Apollo comes forward to shield him, deigning even to lend him his bow and arrows, — a hint afterwards borrowed by Euripides (*Or.* 268, *δός μοι κερουλκὰ τόξα, δῶρα Λοξίου*).

(d) *Pindar.* A passage in the 11th Pythian (vv. 20–56) is occupied with the nemesis which overtook *Clytæmnestra* and *Ægisthus*. The subject is suggested by the mention of *Cirrha*, where *Thrasydæus* conquered “in the rich lands of *Pylades*, friend of Laconian *Orestes*; whom, when his father was being murdered, *Arsinoe* (the nurse) withdrew from under the violent hands — far from the direful cunning — of *Clytæmnestra*. . . . And *Orestes*, a tender child, found a refuge with *Strophius*, the aged friend of his father, dwelling at the foot of *Parnassus*; but in the tardy day of wrath he slew his mother, and laid *Ægisthus* weltering in blood.” In two points *Pindar*’s sketch of the story is original. It contains the earliest extant notice of the sojourn of *Orestes* in *Phocis*; for in the *Odyssey* (III. 307) *Orestes* returns home, not from *Phocis*, but from *Athens*. Secondly, it is suggested (*Pyth.* xi. 35) that *Clytæmnestra*’s motive for the murder of *Agamemnon* may have been the immolation of *Iphigeneia* at *Aulis*. The *Odyssey*, on the contrary, implies that *Clytæmnestra* was accessory to the crime solely through her passion for *Ægisthus*. The story of *Iphigeneia*’s death first appears in *Stasinus* of *Cyprus*, an epic poet of the 8th century b. c. (Schneid. *Einl. z. Electra*). It will be seen presently how the motive hinted by *Pindar* is employed by one of the tragedians.

Thus at the beginning of the 5th century B. C. the growth of the mythus is complete. It has been gradually amplified by the accession of new incidents, gradually subtilized by touches palliating the crime and clouding the justice of the revenge, until the simple Homeric Oresteia, the story of a plain duty bravely done, has been complicated into a subject for dramatic analysis.

When we inquire how the two elder tragedians have respectively dealt with one segment of this large subject, with the argument of the *Choephorœ* and of the *Electra*, a divergence of mythical creeds is at once evident. Æschylus follows what we have seen to be the latest and most complex version of the story. Sophocles leans to an Homeric treatment ; his Ægisthus, if base and mean, is the leading criminal, whose punishment is the climax of tragic interest ; his Orestes, in executing the revenge, does an absolutely good deed. This difference of conception which necessarily modifies every detail of treatment, was obviously imposed by the fact that the *Choephorœ* is the second piece of a trilogy, a link in a chain ; while the *Electra* of Sophocles, in accordance with a practice introduced by its author, possesses an independent unity, and had apparently neither prelude nor sequel. In the *Choephorœ*, Æschylus is only working up towards the climax at last reached in the *Eumenides*. He is only creating that feud between two conflicting interests, — the son's duty to a dead father and to a living mother, — which is finally to be reconciled on the Hill of Ares. Hence it is not the aim of Æschylus to throw all the guilt into one scale, to represent Clytaemnestra as without excuse, or Orestes as the champion of an absolutely righteous cause. Rather he seeks to convey an impression of divided guilt, of contend-

ing and almost balanced claims, in such a manner that the spectators shall sympathize with Orestes, yet shall still be capable of suspense as to the ultimate verdict of the Areopagus. The *Æschylean Clytaemnestra* pleads, as the chief motive for her crime, a mother's anguish for the murder of a daughter. In the elevation of her resentment, in her masculine energy and decision, she stands so high above the *Æschylean Agisthus*, that the old epic motive for her deed, a woman's love for her paramour, is scarcely permitted to enter our thoughts. On the other hand, Agamemnon in *Æschylus* is by no means the stainless victim of whom we hear in Sophocles. He is, indeed, a majestic figure,  $\delta$  παντόσεμνος, and appeals strongly to heroic sympathies. But he is also one who, by his own actions, has become directly amenable to the παλαιὸς δριμὺς ἀλάστωρ, — that Curse abiding in the house and influencing the fortunes of its guiltless as well as its guilty members, yet always on the watch for such personal conduct as may place any particular individual more directly in its power. Agamemnon falls under the stroke of Clytaemnestra; but close behind, towering above her while she strikes and enveloping the action in its shadow, stands the implacable Erinys.

Again, great pains are taken in the *Choephorœ* to give the utmost prominence to the relationship of son and mother subsisting between the slayer and the slain; and in the last resort, to make the very most of the appeal to filial piety in arrest of judgment. In *Æschylus*, as in Sophocles, a terrible dream impels Clytaemnestra to send offerings to the tomb of Agamemnon; but the difference between the dreams is significant. In Sophocles Clytaemnestra's dream merely shows her Agamemnon restored to life; he plants

his sceptre at the hearth, and it puts forth branches till the whole land is overshadowed. The Æschylean Clytæmnestra dreams that she had suckled a serpent in the cradle of Orestes, and that her nursling has turned upon her to slay her. It is on hearing this dream that Orestes finally resolves that *he* will enact such a part (*ἐκδρακοντωθεὶς ἔγὼ κτείνω νῦν*), — thus accepting, as the decisive encouragement to his deed, the very illustration which places it in the most odious light. From the opening of the play, the destined avenger is troubled with visitings of conscience and disturbing doubts, against which the express command of Apollo and the clear duty to the dead prevail with the utmost difficulty. It is the evident defect of the *Choephorœ* as a drama that, through nearly six hundred lines, or more than half the entire play, the action is stationary at the same point. Electra and Orestes linger at their father's grave, invoking his spirit to aid them, dwelling on his wrongs, on the oracle of Apollo, on the dream of Clytæmnestra, — seeking in all ways to confirm their shrinking purpose. Schlegel has suggested an apology for this suspension of progress. “It is,” he says, “the stillness of expectation before a storm or earthquake.” This defence appears to us to miss the point. It is true that the catastrophe becomes more tremendous by its reservation to the end of the play. But the chief significance of the long pause before the blow surely lies in the hesitation which it betrays, — in the wavering choice between conflicting duties, in the trembling of the balance until argument piled on argument turns the scale. No sooner has the deed been done than the old doubts start up afresh. When Orestes, at the end of the play, descries the Furies, his conscience at once tells him on what errand they have come. In vain

the Chorus attempts to reassure him. “These are no phantoms of evil before me: without doubt these are the patient sleuth-hounds of my mother.”

In the *Electra* of Sophocles there is no trace of the moral agony which convulses the action of the *Choephorœ*. There is nothing but inflexible resolve, — steadfast progress to a righteous end, — the expiation of Agamemnon’s death by the death of his murderers. The scope of the play is accurately given in its concluding words: “O seed of Atreus, from how long an ordeal have ye hardly come in freedom, crowned with peace by this day’s effort.” The aim of the poet is to concentrate our sympathies on the cause of Orestes and Electra. Clytaemnestra is no longer allowed to attract a share of compassion as the mother who cannot forget the immolation of her child; she does, indeed, plead that provocation, but the plea is disallowed and refuted with triumphant scorn by Electra.  $\Delta\delta\lambda\sigma\ \eta\nu\ \delta\ \phi\rho\alpha\sigma\alpha\ s$ ,  $\epsilon\rho\sigma\ \delta\ \kappa\tau\epsilon\iota\mu\sigma$ , says the Chorus, — “fraud was the contriver, *lust* the slayer.” Her ungenerous treatment of Electra is brought into the strongest relief; and when she has thus been debased in the eyes of the spectators, she is slain almost as a  $\pi\alpha\rho\epsilon\rho\gamma\sigma\sigma$  of the retribution, with slight circumstance or comment. Ægisthus once more, as in the old epic story, comes to the front, and it is his fate which forms the catastrophe of the drama. As regards the agents of the vengeance, on their part there is no trace of faltering. The duty is urged on Orestes by natural feeling, by the common voice of men, by the spirit of his dead father, by Apollo and Zeus. He has been rescued and reared by the faithful servant expressly that he may become  $\pi\alpha\tau\rho\iota\ \tau\iota\mu\omega\rho\delta\ \phi\rho\sigma\sigma$ . He is far calmer and more resolute than the Orestes of the *Choephorœ*, for his whole life

has been bound up with the conviction that he is the *καθαρτής πρὸς θεῶν ὄρμημένος*, — the purger of the house with a mission from the Gods. Even the Delphic oracle which, as in *Æschylus*, constitutes his patent of revenge, has a different tenor. In the *Choephorœ*, it denounces the most tremendous penalties on non-performance, as if reluctance on the part of Orestes was to be expected. In the *Electra*, the oracle does not threaten, it merely instructs: assuming the will, it points out the way. Apollo Catharsius, the god of cleansing, is by the same title Destroyer of noxious things; and his influence sheds light over the drama by which the house of the Pelopidæ is purged of the inmates who defiled it. The *Electra* is pervaded by a keen tone of life and vigor, in contrast with the loaded atmosphere, the oppressive stillness of expectancy, which precedes the bursting of the storm in the *Choephorœ*. It is in perfect keeping with the spirit of the *Electra* that the first scene opens at break of day, and calls up the sights and sounds of early morning. Throughout the subsequent action, in the clearness of its purpose and in its sanguine energy, there is abundant assurance that “the black night of stars has waned,” — that the gloom lit only by doubtful hopes is overpast, and that the powers of light are in the ascendant.

If an attempt to compare the *Choephorœ* and the Sophoclean *Electra* has a definite purpose, little is to be gained by placing beside either of them the *Electra* of Euripides. Works of art are commensurable only when the theories which produced them have a common basis. When Schlegel is at pains to contrast the elaborate homeliness of the Euripidean *Electra* with the severe grandeur of its rivals, the criticism appears to us unmeaning. *Æschylus* and

Sophocles, as special types of the same school, may profitably be compared. Euripides was a realist in art ; he deliberately sacrificed the ideal grace of tragedy to the hope of a closer human interest ; by variety of incident and circumstance, he studied to mingle the tragic and the trivial as they are mingled in a chapter of real life.

The date of the *Electra* remains unfixed between the years 440 b. c. (the *Antigone*) and 410 b. c. (the *Philoctetes*). In vv. 731 – 734, an allusion has been imagined to the policy of Pericles in the year 433 b. c., when Corinth and Corcyra were rival suitors for the alliance of Athens ; but the evidence is too slight, and the attitude imputed to Pericles is not historical (see Thuc. I. 32 – 43 : compare Grote, vi. pp. 84 ff.).

Dindorf's text has been adopted in this edition, a few deviations being noticed where they occur.



# ΣΟΦΟΚΛΕΟΤΣ ΗΛΕΚΤΡΑ.

## ΤΠΟΘΕΣΙΣ.

Τπόκειται ώδε · τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἀργει. μικρὸν γὰρ αὐτὸν δῆτα κλέψασα ἡ Ἡλέκτρα, ἡνίκα δὲ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. δέ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον · νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἀργος δείκνυσιν αὐτῷ τὰ ἐν Ἀργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργει. δέ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δέ δὲ παιδαγωγὸς Ὀρέστου.

## DRAMATIS PERSONAE.

**ELECTRA**, played by the *Protagonist*.

**ORESTES**,  
**CLYTAEMNESTRA**, } played by the *Deuteronist*.

**AEGISTHUS**,  
**CHRYSOTHERMIS**, } played by the *Tritagonist*.  
**PAEDAGOGUS**, }

CHORUS of Mycenean' Virgins.

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## STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1 – 120.
2. κομμός, vv. 121 – 250.
3. ἐπεισόδιον πρώτον, vv. 251 – 471.
4. στάσιμον πρώτον, vv. 472 – 515.
5. ἐπεισόδιον δεύτερον, vv. 516 – 1057.
6. στάσιμον δεύτερον, vv. 1058 – 1097.
7. ἐπεισόδιον τρίτον, vv. 1098 – 1383.
8. στάσιμον τρίτον, vv. 1384 – 1397.
9. έξοδος, vv. 1398 – end.

# ΗΛΕΚΤΡΑ.

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## ΠΑΙΔΑΓΩΓΟΣ.

Ω τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ  
Αγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
παρόντι λεύσσειν ὡν πρόθυμος ἡσθ' ἀεί.  
τὸ γὰρ παλαιὸν Ἀργος οὐπόθεις τόδε,  
τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης.  
αὕτη δ, Ὁρέστα, τοῦ λυκοκτόνου θεοῦ  
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὅδε  
Ἡρας ὁ κλεινὸς ναός· οἱ δ' ἵκανομεν,  
φάσκειν Μυκήνας τὰς πολυχρύσους ὄρᾶν,  
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10  
ὅθεν σε πατρὸς ἐκ φόνων ἐγώ ποτε  
πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν  
ἥνεγκα καξέσωσα καξεθρεψάμην  
τοσόνδ' ἐς ἥβην, πατρὶ τιμωρὸν φόνου.  
νῦν οὖν, Ὁρέστα καὶ σὺ φίλτατε ξένων 15  
Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·  
ώς ἡμὶν ἥδη λαμπρὸν ἡλίου σέλας  
ἔῳα κινεῖ φθέγματ' ὄρνιθων σαφῆ,  
μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.  
πρὶν οὖν τιν' ἀνερῶν ἔξοδοιπορεῖν στέγης, 20  
ξυνάπτετον λόγοισιν· ως ἐνταῦθ' † ἐμὲν †  
ἴν' οὐκέτ' ὀκνεῖν καιρὸς ἀλλ' ἔργων ἀκμή.

## ΟΡΕΣΤΗΣ.

ώ φίλτατ' ἀνδρῶν προσπόλων, ὡς μοι σαφῆ  
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγών.

ώσπερ γὰρ ἵππος εὐγενὴς, κανὴ γέρων,  
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν

ἀλλ' ὄρθὸν οὓς ἵστησιν, ωσαύτως δὲ σὺ  
ἡμᾶς τὸ δτρύνεις καύτὸς ἐν πρώτοις ἔπει.

τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ  
δόξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδοὺς,

εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον.

ἔγὼ γὰρ ἡνίχ' ἱκόμην τὸ Πυθικὸν  
μαντεῖον, ως μάθοιμ' ὅτῳ τρόπῳ πατρὶ<sup>25</sup>  
δίκας ἀροίμην τῶν φονευσάντων πάρα,

χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὃν πεύσει τάχα.

ἀσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ  
δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,

σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσάγῃ,

δόμων ἔσω τῶνδ' ἵσθι πᾶν τὸ δρώμενον,<sup>30</sup>

ὅπως ἀν εἰδὼς ἡμὶν ἀγγείλῃς σαφῆ.

οὐ γάρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ  
γνῶσ' οὐδὲ ὑποπτεύσουσιν ὃδ' ἡνθισμένον.

λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἰ  
Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἥκων. ὁ γὰρ  
μέγιστος αὐτοῖς τυγχάνει δορυξένων.

ἄγγελλε δ' ὅρκῳ, προστιθεὶς, ὁθούνεκα

τέθνηκ' Ὁρέστης ἐξ ἀναγκαίας τύχης,

ἀθλοισι Πυθικοῖσιν ἐκ τροχηλάτων

δίφρων κυλισθείς. ὃδ' ὁ μῦθος ἐστάτω.

ἡμεῖς δὲ πατρὸς τύμβον, ως ἐφίετο,

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λοιβαῖσι πρῶτον καὶ καρατόμοις χλιδαῖς  
στέψαντες εἰτ' ἄψορρον ἥξομεν πάλιν,  
τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν  
δὲ καὶ σὺ θύμνοις οἰσθά που κεκρυμμένον,  
ὅπως λόγῳ κλέπτοντες ἡδεῖαν φάτιν  
φέρωμεν αὐτοῖς τούμὸν ὡς ἔρρει δέμας  
φλογιστὸν ἥδη καὶ κατηνθρακωμένον.

55

τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν  
ἔργοισι σωθῶ καὶ ξενέγκωμαι κλέος;  
δοκῶ μὲν, οὐδὲν ρῆμα σὺν κέρδει κακόν.  
ἥδη γὰρ εἰδον πολλάκις καὶ τοὺς σοφοὺς  
λόγῳ μάτην θυήσκοντας· εἰθ', ὅταν δόμους  
ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.

60

ώς καὶ ἐπαυχῶ τῆσδε τῆς φήμης ἄπο  
δεδορκότ' ἔχθροῖς ἀστρον ὃς λάμψειν ἔτι.  
ἄλλ' ὡς πατρῷα γῆ θεοί τ' ἐγχώριοι,  
δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
σύ τ', ὡς πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι  
δίκῃ καθαρτὸς πρὸς θεῶν ὠρμημένος·

65

καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,  
ἄλλ' ἀρχέπλοουτον καὶ καταστάτην δόμων.  
εἴρηκα μέν νυν ταῦτα· σοὶ δ' ἥδη, γέρον,  
τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.  
νὼ δ' ἔξιμεν· καιρὸς γὰρ, ὅσπερ ἀνδράσιν  
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

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ΗΛΕΚΤΡΑ.

ἰώ μοί μοι.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
ὑποστενούσης ἐνδον αἰσθέσθαι, τέκνον.

## ΟΡΕΣΤΗΣ.

ἀρ' ἔστιν ἡ δύστηνος Ἡλέκτρα; θέλεις  
μείνωμεν αὐτοῦ κάνακούσωμεν γόων;

80

## ΠΑΙΔΑΓΩΓΟΣ.

ῆκιστα. μηδὲν πρόσθεν ἡ τὰ Λοξίου  
πειρώμεθ' ἔρδειν κάπο τῶνδ' ἀρχηγετεῖν,  
πατρὸς χέοντες λουτρά. ταῦτα γὰρ φέρει  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

85

## ΗΛΕΚΤΡΑ.

ὦ φάος ἀγνὸν  
καὶ γῆς ἵσόμοιρ' ἀηρ, ὡς μοι  
πολλὰς μὲν θρήνων ὥδας,  
πολλὰς δ' ἀντήρεις ἥσθουν  
στέρνων πλαγὰς αίμασσομένων,  
όπόταν δνοφερὰ νὺξ ὑπολειφθῆ. 90  
τὰ δὲ παννυχίδων ἥδη στυγεραὶ  
ξυνίσασ' εύναι μογερῶν οἴκων,  
ὅσα τὸν δύστηνον ἐμὸν θρηνῶ  
πατέρ', ὃν κατὰ μὲν βάρβαρον αἶν  
φοίνιος Ἀρης οὐκ ἔξενισεν.

95

μήτηρ δ' ἡμὴ χώ κοινολεχῆς  
Αἴγισθος, ὅπως δρῦν ὑλοτόμοι,  
σχίζουσι κάρα φονίῳ πελέκει.  
κούδεὶς τούτων οἰκτος ἀπ' ἄλλης  
ἢ μοῦ φέρεται, σοῦ, πάτερ, οὔτως  
αἰκῶς οἰκτρῶς τε θανόντος.  
ἄλλ' οὐ μὲν δὴ  
λήξω θρήνων στυγερῶν τε γόων,  
ἔστ' ἀν παμφεγγεῖς ἄστρων

100

105

ρίπας λεύσσω δὲ τόδ' ἡμαρ,  
 μὴ οὐ τεκνολέτειρ' ὡς τις ἀηδῶν  
 ἐπὶ κωκυτῷ τῶνδε πατρώων  
 πρὸ θυρῶν ἥχῳ πᾶσι προφωνεῖν.  
 ὡ δῶμ' Ἀΐδου καὶ Περσεφόνης,  
 ὡ χθόνι' Ἐρμῆ καὶ πότνι' Ἀρὰ,  
 σεμναί τε θεῶν παῖδες Ἐρινύες,  
 αἱ τοὺς ἀδίκως θυήσκοντας ὄραθ',  
 αἱ τοὺς εὐνὰς ὑποκλεπτομένους,  
 ἐλθετ', ἀρήξατε, τίσασθε πατρὸς  
 φόνον ἡμετέρου,  
 καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.  
 μούνη γὰρ ἄγειν οὐκέτι σωκῷ  
 λύπης ἀντίρροπον ἄχθος.:

110

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120

## ΧΟΡΟΣ.

ὦ παῖ παῖ δυστανοτάτας  
 Ἡλέκτρα ματρὸς, τίν' ἀεὶ<sup>1</sup>  
 τάκεις ὡδ' ἀκόρεστον οἰμωγὰν  
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα  
 ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα  
 κακὰ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν  
 ὅλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

125

## ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων,  
 ἥκετ' ἐμῶν καμάτων παραμύθιον.  
 οἰδά τε καὶ ξυνίημι τάδ', οὐ τί με  
 φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,  
 μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.  
 ἀλλ' ὡ παντοίας φιλότητος ἀμειβόμεναι χάριν,

130

έ̄τε μ' ὥδ' ἀλύειν,  
αἰαῖ, ἵκνοῦμαι.

135

## ΧΟΡΟΣ.

ἀλλ' οὐτοι τόν γ' ἔξ 'Αἰδα  
παγκοίνου λίμνας πατέρ' ἀν-  
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.  
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον  
ἄλγος ἀεὶ στενάχουσα διόλλυσαι,  
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
τί μοι τῶν δυσφόρων ἐφίει;

140

## ΗΛΕΚΤΡΑ.

νήπιος δος τῶν οἰκτρῶς  
οἰχομένων γονέων ἐπιλάθεται.  
ἀλλ' ἐμέ γ' ἀ στονόεσσ' ἄραρεν φρένας,  
ἀ "Ιτυν, αἰὲν "Ιτυν ὀλοφύρεται,  
ὅρνις ἀτυζομένα, Διὸς ἄγγελος.  
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεὸν,  
ἄτ' ἐν τάφῳ πετραίῳ,  
αἰαῖ, δακρύεις.

145

στροφὴ β'.

## ΧΟΡΟΣ.

οὐτοὶ σοὶ μούνα, τέκνον,  
ἄχος ἐφάνη βροτῶν,  
πρὸς δ τι σὺ τῶν ἔνδον εἰ περισσὰ,  
οἷς ὁμόθεν εἰ καὶ γονᾶ ἔνναιμος,  
οῖα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,  
κρυπτὰ τ' ἀχέων ἐν ἥβᾳ,  
ὅλβιος, ὃν ἀ κλεινὰ  
γὰ ποτε Μυκηναίων

155

160

δέξεται εὐπατρίδαν, Διὸς εὐφρονι  
βήματι μολόντα τάνδε γάν 'Ορέσταν.

## ΗΛΕΚΤΡΑ.

δὸν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,  
τάλαιν', ἀνύμφευτος, αἰὲν οἰχνῶ,  
δάκρυσι μυδαλέα, τὸν ἀνήνυτον  
οἵτον ἔχουσα κακῶν. ὁ δὲ λάθεται  
ῶν τ' ἔπαθ' ὡν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ  
ἔρχεται ἀγγελίας ἀπατώμενον;  
ἀεὶ μὲν γὰρ ποθεῖ,  
ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

165

170

## ἀντιστροφὴ β'.

## ΧΟΡΟΣ.

Θάρσει μοι, Θάρσει, τέκνουν.  
ἔτι μέγας οὐρανῷ  
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.  
ῷ τὸν ὑπεραλγῆ χόλον νέμουσα  
μήθ' οἷς ἔχθαιρεις ὑπεράχθεο μήτ' ἐπιλάθου.  
χρόνος γὰρ εὔμαρῆς θεός.  
οὗτε γὰρ ὁ τὰν Κρῖσαν  
βούνομον ἔχων ἀκτὰν  
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,  
οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσων.

175

180

## ΗΛΕΚΤΡΑ.

ἄλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη  
βίοτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ.  
ἄτις ἀνευ τοκέων κατατάκομαι,

185

ᾶς φίλος οὗτις ἀνὴρ ὑπερίσταται,  
ἀλλ' ἀπερεί τις ἔποικος ἀναξία  
οἰκονομῶ θαλάμους πατρὸς, ὃδε μὲν  
ἀεικεῖ σὺν στολᾷ,  
κεναῖς δ' ἀμφίσταμαι τραπέζαις.

190

## στροφὴ γ.

## ΧΟΡΟΣ.

οἴκτρὰ μὲν νόστοις αὐδὰ,  
οἴκτρὰ δ' ἐν κοίταις πατρώαις  
ὅτε οἱ παγχάλκων ἀνταία  
γενύων ὥρμάθη πλαγά.  
δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,  
δεινὰν δεινῶς προφυτεύσαντες  
μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν  
ἢν ὁ ταῦτα πράσσων.

195

200

## ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα  
ἐλθοῦσ' ἔχθιστα δή μοι.  
ὦ νὺξ, ὦ δείπνων ἀρρήτων  
ἔκπαγλ' ἄχθη.  
τοὺς ἐμὸς ἵδε πατὴρ  
θανάτους αἰκεῖς διδύμαιν χειροῖν,  
αἱ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἱ μ' ἀπώλεσαν.  
οῖς θεὸς ὁ μέγας Ὀλύμπιος  
ποίνιμα πάθεα παθεῖν πόροι,  
μηδέ ποτ' ἀγλαῖας ἀποναίατο  
τοιάδ' ἀνύσαντες ἔργα.

205

210

ἀντιστροφὴ γ.

ΧΟΡΟΣ.

φράζου μὴ πόρσω φωνεῖν.  
 οὐ γνώμαν ἴσχεις ἐξ οἶων  
 τὰ παρόντ' οἰκείας εἰς ἄτας  
 ἐμπίπτεις οὕτως αἰκῶς ;  
 πολὺ γάρ τι κακῶν ὑπερεκτήσω,  
 σὰ δυσθύμῳ τίκτουσ' ἀεὶ<sup>215</sup>  
 ψυχᾶ πολέμους · τὰ δὲ τοῖς δυνατοῖς  
 οὐκ ἔριστὰ πλάθειν.<sup>220</sup>

ΗΛΕΚΤΡΑ.

δεινοῖς ἡναγκάσθην, δεινοῖς ·  
 ἔξοιδ', οὐ λάθει μ' ὄργα.  
 ἀλλ', ἐν γὰρ δεινοῖς οὐ σχήσω  
 ταύτας ἄτας,<sup>225</sup>

ὅφρα με βίος ἔχῃ.

τίνι γάρ ποτ' ἀν, ὡς φιλία γενέθλα,  
 πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;  
 ἀνετέ μ', ἀνετε, παράγοροι.  
 τάδε γὰρ ἄλυτα κεκλήσεται ·<sup>230</sup>  
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
 ἀνάριθμος ὅδε θρήνων.

ἐπῳδός.

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ,  
 μάτηρ ὥσει τις πιστὰ,  
 μὴ τίκτειν σ' ἄταν ἄταις.<sup>235</sup>

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφυ ; φέρε,

πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;  
 ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;  
 μήτ' εἴην ἔντιμος τούτοις,  
 μήτ', εἴ τῷ πρόσκειμαι χρηστῷ,  
 240  
 ξυνναίοιμ' εὔκηλος, γονέων  
 ἔκτίμους ἵσχουσα πτέρυγας  
 ὀξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὅν  
 κείσεται τάλας,  
 245  
 οἱ δὲ μὴ πάλιν  
 δώσουσ' ἀντιφόνους δίκας,  
 ἔρροι τ' ἀν αἰδὼς  
 ἀπάντων τ' εὐσέβεια θνατῶν.

250

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## ΧΟΡΟΣ.

ἐγὼ μὲν, ω̄ παῖ, καὶ τὸ σὸν σπεύδοντος' ἄμα  
 καὶ τούμὸν αὐτῆς ἦλθον. εἰ δὲ μὴ καλῶς  
 λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἄμα.

## ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ω̄ γυναικεῖς, εἰ δοκῶ  
 πολλοῖσι θρήνοις δυσφορεῦν ὑμῖν ἄγαν.  
 255  
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,  
 σύγγυνωτε. πῶς γὰρ, ἥτις εὐγενῆς γυνὴ,  
 πατρῷ ὄρῶσα πήματ' οὐ δρῶη τάδ' ἀν,  
 ἀγὼ κατ' ἥμαρ καὶ κατ' εὐφρόνην ἀεὶ<sup>260</sup>  
 θάλλοντα μᾶλλον ἡ καταφθίνονθ' ὄρῳ ;  
 ἡ πρῶτα μὲν τὰ μητρὸς ἡ μ' ἐγείνατο  
 ἔχθιστα συμβέβηκεν. εἴτα δώμασιν  
 ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς  
 ξύνειμι κάκ τῶνδ' ἄρχομαι κάκ τῶνδέ μοι

λαβεῖν θ' ὄμοιώς καὶ τὸ τητάσθαι πέλει.

265

ἔπειτα ποίας ἡμέρας δοκεῖς μὲν ἄγειν,

ὅταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἵδω

τοῖσιν πατρῷοις, εἰσίδω δ' ἐσθήματα

φοροῦντ' ἐκείνω ταύτα, καὶ παρεστίους

σπένδοντα λοιβὰς ἐνθ' ἐκεῖνον ὥλεσεν,

270

ἵδω δὲ τούτων τὴν τελευταίαν ὕβριν,

τὸν αὐτοέντην ἡμὸν ἐν κοίτῃ πατρὸς

ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰς χρεῶν

ταύτην προσαυδᾶν τῷδε συγκοιμωμένην.

ἡ δ' ὥδε τλήμων ὥστε τῷ μιάστορι

275

ξύνεστ', 'Εριψὺν οὔτιν' ἐκφοβουμένη.

ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις

εύροῦσ' ἐκείνην ἡμέραν ἐν ᾧ τότε

πατέρα τὸν ἀμὸν ἐκ δόλου κατέκτανεν,

ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγεῖ

280

θεοῖσιν ἔμμην' ἵρα τοῖς σωτηρίοις.

ἐγὼ δ' ὄρωσ' ἡ δύσμορος κατὰ στέγας

κλαίω, τέτηκα, κάπικωκύω πατρὸς

τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην

αὐτὴ πρὸς αὐτήν. οὐδὲ γὰρ κλαῦσαι πάρα

285

τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.

αὗτη γὰρ ἡ λόγοισι γενναία γυνὴ

φωνοῦσα τοιάδ' ἔξονειδίζει κακά.

ῷ δύσθεον μίσημα, σοὶ μόνῃ πατὴρ

τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν;

290

κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ

τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.

τάδ' ἔξυβρίζει. πλὴν ὅταν κλύῃ τινὸς

ῆξοντ', 'Ορέστην. τηνικαῦτα δ' ἔμμανῆς

βοῦ παραστᾶσ', οὐ σύ μοι τῶνδ' αἴτια;  
οὐ σὸν τόδ' ἔστι τοῦργον, ἥτις ἐκ χερῶν  
κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
ἀλλ' ἵσθι τοι τίσουσά γ' ἀξίαν δίκην.  
τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
ὅ κλεινὸς αὐτῇ ταῦτὰ νυμφίος παρὼν,  
ὅ πάντ' ἄναλκις οὗτος, ἡ πᾶσα Βλάβη,  
ὅ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' ἀεὶ<sup>300</sup>  
παυστῆρ' ἐφήξειν ἡ τάλαιν' ἀπόλλυμαι.  
μέλλων γὰρ ἀεὶ δρᾶν τι τὰς οὕσας τέ μου  
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
οὔτ' ευσεβεῖν πάρεστιν. ἀλλ' ἐν τοι κακοῖς  
πολλή στ' ἀνάγκη κάπιτηδεύειν κακά.

## ΧΟΡΟΣ.

φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας  
λέγεις τάδ' ήμιν, ἡ βεβώτος ἐκ δόμων;

## ΗΛΕΚΤΡΑ.

ἡ κάρτα. μὴ δόκει μ' ἀν, εἴπερ ἡν πέλας,  
θυραιὸν οἰχνεῖν. νῦν δ' ἀγροῖσι τυγχάνει.

## ΧΟΡΟΣ.

ἡ καν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους  
τοὺς σοὺς ἵκοίμην, εἴπερ ὡδε ταῦτ' ἔχει.

## ΗΛΕΚΤΡΑ.

ώς νῦν ἀπόντος, ἴστόρει, τί σοι φίλον;

295

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## ΧΟΡΟΣ.

καὶ δή σ' ἔρωτῷ, τοῦ κασιγνήτου τί φῆς,  
ἥξοντος, ἡ μέλλοντος ; εἰδέναι θέλω.

## ΗΛΕΚΤΡΑ.

φησίν γε · φάσκων δ' οὐδὲν ὅν λέγει ποιεῖ.

## ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσσων μέγα. 320

## ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωστ' ἐκεῖνον οὐκ ὀκνω.

## ΧΟΡΟΣ.

θάρσει · πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

## ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεί τὰν οὐ μακρὰν ἔζων ἔγώ.

## ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπης μηδέν · ώς δόμων ὁρῶ  
τὴν σὴν ὄμαιμον, ἐκ πατρὸς ταύτοῦ φύσιν,  
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν  
φέρουσαν, οἵα τοῖς κάτω νομίζεται. 325

## ΧΡΤΣΟΘΕΜΙΣ.

τίν' αὐτὸν σὺ τήνδε πρὸς θυρῶνος ἔξόδοις  
ἐλθοῦσα φωνεῖς, ω̄ κασιγνήτη, φάτιν,  
κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις  
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;  
καίτοι τοσοῦτόν γ' οἶδα κάμαυτὴν, ὅτι  
ἀλγῷ πὶ τοῖς παροῦσιν · ὥστ' ἀν, εἰ σθένος 330

λάβοιμι, δηλώσαιμ' ἀν οἱ' αὐτοῖς φρονῶ.  
 νῦν δ' ἐν κακοῖς μοι πλεῦν ὑφειμένη δοκεῖ,  
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.  
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.  
 καίτοι τὸ μὲν δίκαιον οὐχ ἦ 'γὰ λέγω  
 ἄλλ' ἦ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ  
 ζῆν, τῶν κρατούντων ἔστι πάντ' ἀκουστέα.

335

340

## ΗΛΕΚΤΡΑ.

δεινόν γε σ' οὖσαν πατρὸς οὐ σὺ παῖς ἔφυς  
 κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.  
 ἄπαντα γάρ σοι τάμα νουθετήματα  
 κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.  
 ἔπειθ' ἐλοῦ γε θάτερ', ἦ φρονεῖν κακῶς,  
 ἦ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.  
 ἥτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις  
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν.  
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης  
 οὐτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις.  
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;  
 ἔπει δίδαξον, ἦ μάθ' ἐξ ἐμοῦ, τί μοι  
 κέρδος γένοιτ' ἀν τῶνδε ληξάσῃ γόων.  
 οὐ ξῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.  
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι  
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.  
 σὺ δ' ἡμὶν ἦ μισοῦσα μισεῖς μὲν λόγῳ,  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 ἐγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σὰ  
 μέλλοι τις οἴσειν δῶρ' ἐφ' οῖσι νῦν χλιδᾶς,  
 τούτοις ὑπεικάθοιμι. σοὶ δὲ πλουσία

345

350

355

360

τράπεζα κείσθω καὶ περιρρείτω βίος.  
 ἐμοὶ γὰρ ἔστω τούμε μὴ λυπεῖν μόνον  
 βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.  
 οὐδ' ἀν σὺ, σώφρων γ' οὖσα. νῦν δ' ἔξὸν πατρὸς 365  
 πάντων ἀρίστου παῖδα κεκλησθαι, καλοῦ  
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακὴ,  
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

## ΧΟΡΟΣ.

μηδὲν πρὸς ὄργὴν πρὸς θεῶν· ὡς τοῖς λόγοις  
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370  
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὖτη πάλιν. .

## ΧΡΤΣΟΘΕΜΙΣ.

ἔγὼ μὲν, ὡ γυναικες, ἡθάς εἰμί πως  
 τῶν τῆσδε μύθων· οὐδ' ἀν ἐμνήσθην ποτὲ,  
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν Ἰὸν  
 ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

## ΗΛΕΚΤΡΑ.

φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδε μοι  
 μεῖζον τι λέξεις, οὐκ ἀν ἀντείποιμ' ἔτι.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἔξερῶ τοι πᾶν δσον κάτοιδ' ἔγώ.  
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
 ἐνταῦθα πέμψειν ἔνθα μή ποθ' ἡλίου 380  
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ  
 στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.  
 πρὸς ταῦτα φράζου καὶ με μή ποθ' ὕστερον  
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν

ΗΛΕΚΤΡΑ.

*ἢ ταῦτα δή με καὶ βεβούλευνται ποιεῖν;*

385

ΧΡΤΣΟΘΕΜΙΣ.

*μάλισθ'. ὅταν περ οἴκαδ' Αἴγισθος μόλῃ.*

ΗΛΕΚΤΡΑ.

*ἀλλ' ἔξικοιτο τοῦδέ γ' οὖνεκ' ἐν τάχει.*

ΧΡΤΣΟΘΕΜΙΣ.

*τίν', ὡς τάλαινα, τόνδ' ἐπηράσω λόγον;*

ΗΛΕΚΤΡΑ.

*ἔλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.*

ΧΡΤΣΟΘΕΜΙΣ.

*ὅπως πάθης τί χρῆμα; ποῦ ποτ' εἴ φρενῶν;*

390

ΗΛΕΚΤΡΑ.

*ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.*

ΧΡΤΣΟΘΕΜΙΣ.

*Βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;*

ΗΛΕΚΤΡΑ.

*καλὸς γὰρ οὖμὸς βίοτος ὥστε θαυμάσαι.*

ΧΡΤΣΟΘΕΜΙΣ.

*ἀλλ' ἦν ἀν, εἰ σύ γ' εὖ φρονεῖν ἡπίστασο.*

ΗΛΕΚΤΡΑ.

*μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν.*

395

ΧΡΤΣΟΘΕΜΙΣ.

*ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.*

ΗΛΕΚΤΡΑ.

*σὺ ταῦτα θώπευ· οὐκ ἐμοὺς τρόπους λέγεις.*

ΧΡΤΣΟΘΕΜΙΣ.

*καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.*

ΗΛΕΚΤΡΑ.

*πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.*

ΧΡΤΣΟΘΕΜΙΣ.

*πατὴρ δὲ τούτων, οἴδα, συγγνώμην ἔχει.*

400

ΗΛΕΚΤΡΑ.

*ταῦτ' ἔστὶ τἄπη πρὸς κακῶν ἐπαινέσαι.*

ΧΡΤΣΟΘΕΜΙΣ.

*σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;*

ΗΛΕΚΤΡΑ.

*οὐ δῆτα. μή πω νοῦ τοσόνδ' εἴην κενή.*

ΧΡΤΣΟΘΕΜΙΣ.

*χωρήσομαι τἄρ' οἵπερ ἐστάλην ὄδον.*

ΗΛΕΚΤΡΑ.

*ποὶ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἔμπυρα;*

405

ΧΡΤΣΟΘΕΜΙΣ.

*μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.*

ΗΛΕΚΤΡΑ.

πῶς εἶπας ; ή τῷ δυσμενεστάτῳ βροτῷ ;

ΧΡΤΣΟΘΕΜΙΣ.

δν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθείσα ; τῷ τοῦτ' ἥρεσεν ;

ΧΡΤΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΤΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦτο τοῦ τάρβους πέρι ;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἀν τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι  
ἔσφηλαν ἥδη καὶ κατώρθωσαν βροτούς.

415

ΧΡΤΣΟΘΕΜΙΣ.

λόγος τις αὐτήν ἐστιν εἰσιδεῖν πατρὸς  
τοῦ σοῦ τε κάμοῦ δευτέραν ὄμιλίαν  
ἔλθόντος ἐς φῶς. εἴτα τόνδ' ἐφέστιον  
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ

420

αὐτὸς, τὰ νῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω  
βλαστεῖν βρύοντα θαλλὸν, ὃ κατάσκιουν  
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.  
τοιαῦτα τοῦ παρόντος, ἡνίχ' Ἡλίῳ  
δείκνυσι τούναρ, ἔκλυον ἐξηγουμένου.

425

πλείω δὲ τούτων οὐ κάτυιδα, πλὴν ὅτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρός νῦν θεῶν σε λίσσομαι τῶν ἐγγενῶν  
ἐμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν.  
εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν.

430

## ΗΛΕΚΤΡΑ.

ἀλλ', ὃ φίλη, τούτων μὲν ὃν ἔχεις χεροῖν  
τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι θέμις  
οὐδ' ὅσιον ἔχθρᾶς ἀπὸ γυναικὸς ίστάναι  
κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·  
ἀλλ' ἡ πνοαῖσιν ἡ βαθυσκαφεῖ κόνει  
κρύψον νιν, ἐνθα μήποτ' εἰς εὐνὴν πατρὸς  
τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνη  
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

435

ἀρχὴν δ' ἀν, εἰ μὴ τλημονεστάτη γυνὴ  
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς  
οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

440

·δειρ· σκέψαι γὰρ εἴσοι προσφιλῶς αὐτῇ δοκεῖ  
γέρα τάδ' ούν τάφοισι δέξασθαι νέκυς,  
ὑφ' ἡς θανὼν ἄτιμος, ὥστε δυσμενῆς,  
ἐμασχαλίσθη κάπὶ λουτροῖσιν κάρα  
κηλῖδας ἐξέμαξεν. ἀρα μὴ δοκεῖς  
λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;  
οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθεις· σὺ δὲ

445

τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας  
κάμοῦ ταλαιόης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως  
ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα  
καὶ ζῶμα τούμὸν οὐ χλιδαῖς ἡσκημένον.

450

αἵτοῦ δὲ προσπίτνουσα γῆθεν εὔμενῆ  
ἡμῖν ἀρωγὸν αὐτὸν εἰς ἔχθροὺς μολεῖν,  
καὶ παῖδ', Ὁρέστην ἐξ ὑπερτέρας χερὸς  
ἔχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,  
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις  
χερσὶ στέφωμεν ἢ τὰ νῦν δωρούμεθα.

455

οἷμαι μὲν οὖν, οἷμαί τι κάκείνῳ μέλον  
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὄνείρατα.  
ὅμως δ', ἀδελφὴ, σοί θ' ὑπούργησον τάδε  
ἔμοι τ' ἀρωγὰ, τῷ τε φιλτάτῳ βροτῶν  
πάντων, ἐν "Αἰδου κειμένῳ κοινῷ πατρί.

460

## ΧΟΡΟΣ.

πρὸς εὐσέβειαν ἡ κόρη λέγει. σὺ δὲ,  
εἰ σωφρονήσεις, ὡ φίλη, δράσεις τάδε.

465

## ΧΡΤΣΟΘΕΜΙΣ.

δράσω. τὸ γάρ δίκαιον οὐκ ἔχει λόγον  
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.  
πειρωμένη δὲ τῶνδε τῶν ἔργων ἔμοι  
σιγὴ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι.  
ώς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν  
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

470

## ΧΟΡΟΣ.

## στροφή.

εὶ μὴ γὰ παράφρων μάντις ἔφυν καὶ γνώμας  
λειπομένα σοφᾶς,

εῖσιν ἀ πρόμαντις 475  
 Δίκα, δίκαια φερομένα χεροῖν κράτη·  
 μέτεισιν, ὡ τέκνου, οὐ μακροῦ χρόνου.  
 ὑπεστί μοι θρύσος,  
 ἀδυπνόων κλύουσαν 480  
 ἀρτίως ὄνειράτων.  
 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἐλλάνων ἄναξ,  
 οὐδ' ἀ παλαιὰ χαλκόπλακτος ἀμφύκης γένυς,  
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις. 486

## ἀντιστροφή.

ηξει καὶ πολύπους καὶ πολύχειρ ἀ δεινοῖς  
 κρυπτομένα λόχοις 490  
 χαλκόπους Ἐρινύς  
 ἄλεκτρ' ἄνυμφα μητέλειαν  
 γάμων ἀμιλλήμαθ' οῖσιν οὐ θέμις.  
 πρὸ τῶνδέ τοί μ' ἔχει 495  
 μήποτε, μήποθ' ἡμῖν  
 ἀψεγέες πελᾶν τέρας  
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι μαντεῖαι βροτῶν  
 οὐκ εἰσὶν ἐν δεινοῖς ὄνείροις οὐδ' ἐν θεσφάτοις, 500  
 εὶ μὴ τόδε φάσμα νυκτὸς εὑ κατασχήσει.

## ἐπωδός.

ὦ Πέλοπος ἀ πρόσθεν  
 πολύπονος ἵππεία,  
 ως ἔμολες αἰανὴ  
 τᾶδε γά.  
 εὗτε γάρ ὁ ποντισθεὶς  
 Μυρτίλος ἐκοιμάθη,  
 παγχρύσων ἐκ δίφρων 510

δυστάνοις αἰκίαις  
πρόρριζος ἐκριφθεὶς,  
οὐ τί πω  
ἔλιπεν ἐκ τοῦδ' οἰκον  
πολύπονος αἰκία.

515

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ώς ἔοικας, αὐτὸς στρέφει.  
οὐ γὰρ πάρεστ' Αἴγισθος, ὃς σ' ἐπεῖχ' ἀει  
μή τοι θυραίαν γένος οὐσαν αἰσχύνειν φίλους.  
νῦν δ' ώς ἀπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει  
ἔμοι γένεται πολλὰ πρὸς πολλούς με δὴ  
ἔξειπας, ώς θρασεῖα καὶ πέρα δίκης  
ἀρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

ἔγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε  
λέγω κακῶν κλύουσα πρὸς σέθεν θαμά.

πατὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' ἀεὶ,  
ώς ἔξ εἶμοι τέθυνηκεν. ἔξ εἶμοι; καλῶς  
ἔξοιδα. τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.

ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἔγὼ μόνη,  
ἡ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες.

ἐπεὶ πατὴρ σὸς οὗτος, δὲν θρηνεῖς ἀεὶ,  
τὴν σὴν ὅμαιμον μοῦνος Ἐλλήνων ἔτλη  
θῦσαι θεοῖσιν, οὐκ ἵσον καμὼν ἔμοι  
λύπης, ὅτε ἔσπειρ, ὥσπερ ἡ τίκτουσ' ἔγώ.

εἶλεν, δίδαξον δή με τοῦ χάριν, τίνων,  
ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;  
ἄλλος οὐ μετῆν αὐτοῖσι τήν γένος οὐκτανεῖν.  
ἄλλος αὖτε ἀδελφοῦ δῆτα Μενέλεω κτανὼν  
τὰμ' οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην;

520

525

530

535

πότερον ἐκείνῳ παῖδες οὐκ ἡσαν διπλοῖ,  
οὗς τῆσδε μᾶλλον εἰκὸς ἦν θυήσκειν, πατρὸς  
καὶ μητρὸς ὄντας, ἡς ὁ πλοῦς ὅδ' ἦν χάριν,  
ἢ τῶν ἐμῶν "Αἰδης τιν' ἵμερον τέκνων  
ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;  
ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν;  
οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;  
δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
φαίη δ' ἀν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.  
ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
δύσθυμος. εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς  
γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

540

545

550

## ΗΛΕΚΤΡΑ.

ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἄρξασά τι  
λυπηρὸν εἴτα σοῦ τάδ' ἐξήκουσ' ὑπο·  
ἀλλ' ἡν ἐφῆς μοι, τοῦ τεθυηκότος θ' ὑπερ  
λέξαιμ' ἀν ὄρθως τῆς κασιγνήτης θ' ὄμοῦ.

555

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'. εἰ δέ μ' ὡδ' ἀεὶ λόγους  
ἐξῆρχεις, οὐκ ἀν ἡσθα λυπηρὰ κλύειν.

## ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἀν  
τούτου λόγος γένοιτ' ἀν αἰσχίων ἔτι,  
εἴτ' οὖν δικαίως εἴτε μή; λέξω δέ σοι  
ώς οὐ δίκη γ' ἔκτεινας, ἀλλά σ' ἔσπασεν  
πειθὼ κακοῦ πρὸς ἄνδρὸς, ω τὰ νῦν ξύνει.  
ἐροῦ δὲ τὴν κυναγὸν "Αρτεμιν τίνος

560

ποινὰς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
ἢ γὰρ φρύσω· κείνης γὰρ οὐ θέμις μαθεῖν.  
πατήρ ποθ' ούμὸς, ώς ἐγὼ κλύω, θεᾶς  
παιζῶν κατ' ἄλσος ἐξεκίνησεν ποδοῖν  
στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς  
ἐκκομπύσας ἔπος τι τυγχάνει βαλών.

565

κάκ τοῦδε μηνίσασα Λητώα κόρη  
κατεῖχ' Ἀχαιοὺς, ώς πατὴρ ἀντίσταθμον  
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.

570

ῳδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις  
ἄλλη στρατῷ πρὸς οἴκον οὐδὲ εἰς Ἰλιον.  
ἀνθ' ὃν βιασθεὶς πολλὰ κάντιβάς μόλις  
ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.

575

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων  
ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
χρῆν αὐτὸν οὕνεκ' ἐκ σέθειν; ποίῳ νόμῳ;  
ὅρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς,  
μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τίθης.

580

εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
πρώτη θάνοις ἀν, εἰ δίκης γε τυγχάνοις.  
ἄλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαν τίθης.

585

εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τὰ νῦν  
αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὐ  
πατέρα τὸν ἀμὸν πρόσθεν ἐξαπώλεσας,  
καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὔσεβεῖς  
καξ εὔσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις.  
πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,  
ώς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;  
αἰσχρῶς, ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν

590

ἔχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὖνεκα.

595

ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,

ἢ πᾶσαν ἵης γλῶσσαν ώς τὴν μητέρα

κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν

ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,

ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς

πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου.

600

οὐδὲ ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὰν,

τλήμων Ὁρέστης δυστυχῆ τρίβει βίον.

ὸν πολλὰ δή με σοὶ τρέφειν μιάστορα

ἐπητιάσω. καὶ τόδ', εἴπερ ἔσθενον,

ἔδρων ἀν, εὐ τοῦτ' ἴσθι. τοῦδέ γ' οὖνεκα

605

κήρυσσε μ' εἰς ἄπαντας, εἴτε χρῆς κακὴν

εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.

εὶ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,

σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

## ΧΟΡΟΣ.

όρῳ μένος πνέουσαν. εἰ δὲ σὺν δίκῃ

610

ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,

ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,

καὶ ταῦτα τηλικοῦτος; ἀρά σοι δοκεῖ

χωρεῖν ἀν ἐς πᾶν ἔργον αἰσχύνης ἄτερ;

615

## ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,

κεὶ μὴ δοκῶ σοι. μανθάνω δ' ὄθούνεκα

ἔξωρα πράσσω κούκ ἐμοὶ προσεικότα.

ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ  
ἔργ' ἔξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

620

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδὲς, ἡ σ' ἐγὼ καὶ τὰμ' ἔπη  
καὶ τάργα τάμα πόλλ' ἄγαν λέγειν ποιεῖ.

## ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εύρισκεται.

625

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἀρτεμιν θράσους  
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἀν Αἴγισθος μόλῃ.

## ΗΛΕΚΤΡΑ.

όρᾶς; πρὸς ὄργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἀ χρῆζοιμ', οὐδ' ἐπίστασαι κλύειν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐκονν ἔάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαι μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;

630

## ΗΛΕΚΤΡΑ.

ἔω, κελεύω, θῦε· μηδ' ἐπαιτιῶ  
τούμὸν στόμ', ώς οὐκ ἀν πέρα λέξαιμ' ἔτι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ' ἡ παροῦσά μοι  
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους  
εὐχὰς ἀνάσχω δειμάτων ἀ νῦν ἔχω.

635

κλύοις ἀν τῇδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
ό μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει  
πρὸς φῶς παρούσης τῇσδε πλησίας ἐμοὶ,  
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοή  
σπείρῃ ματαίαν βάξιν ἐσ πᾶσαν πόλιν.  
ἀλλ' ὡδ' ἄκουε· τῇδε γὰρ κάγὼ φράσω.  
ἀ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
δισσῶν ὄνείρων, ταῦτά μοι, Λύκει' ἄναξ,  
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,  
εἰ δ' ἔχθρα, τοῖς ἔχθροῖσιν ἔμπαλιν μέθεις·  
καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες  
δόλοισι βουλεύουσιν ἐκβαλεῖν, ἔφῆς,  
ἀλλ' ὡδέ μ' ἀεὶ ζῶσαν ἀβλαβεῖ βίῳ  
δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
φίλοισί τε ξυνοῦσαν οἵξ ξύνειμι νῦν  
εὐημεροῦσαν καὶ τέκνων δσων ἐμοὶ  
δύσνοια μὴ πρόσεστιν ἡ λύπη πικρά.  
ταῦτ', ὡ Λύκει' Ἀπολλον, ἵλεως κλύων  
δὸς πᾶσιν ἡμῖν ὕσπερ ἐξαιτούμεθα.  
τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ  
ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.  
τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὄραν.

640

645

650

655

## ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναικες, πῶς ἀν εἰδείην σαφῶς  
εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

660

## ΧΟΡΟΣ.

τάδ' ἐστὶν, ὡ ξέν'. αὐτὸς ἥκαστας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἢ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
κείνου; πρέπει γὰρ ως τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων· ἥδε σοι κείνη πάρα.

665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους  
ἥδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ρήθεν· εἰδέναι δέ σου  
πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

670

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὡς ξέν'; εἰπέ. παρὰ φίλου γὰρ ὅν  
ἀνδρὸς, σάφ' οἰδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθυηκ' Ὁρέστης· ἐν βραχεῖ ξυνθεὶς λέγω.

ΗΛΕΚΤΡΑ.

οἱ γὰ τάλαν', ὅλωλα τῆδ' ἐν ἡμέρᾳ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὡς ξεῖνε; μὴ ταύτης κλύε.

675

ΠΑΙΔΑΓΩΓΟΣ.

Θανόντ' Ὁρέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,  
τἀληθὲς εἰπὲ, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ.

κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.

680

κεῖνος γὰρ ἐλθὼν ἐς τὸ κλεινὸν Ἑλλάδος

πρόσχημ' ἀγῶνος Δελφικῶν ἀθλων χάριν,

ὅτ' ἥσθετ' ἀνδρὸς ὄρθιων κηρυγμάτων

δρόμον προκηρύξαντος. οὐ πρώτη κρίσις,

εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας.

685

δρόμου δ' ἵσώσας τάφεσει τὰ τέρματα

νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,

οὐκ οἴδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

ἐν δ' ἵσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς

690

δρόμων διαύλων ἀθλ' ἄπερ νομίζεται,

τούτων ἐνεγκῶν πάντα τάπινίκια

ώλβιζετ', Ἀργεῖος μὲν ἀνακαλούμενος,

ὄνομα δ' Ὁρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος

Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε.

695

καὶ ταῦτα μὲν τοιαῦθ'. ὅταν δέ τις θεῶν

βλάπτῃ, δύναιτ' ἀν οὐδ' ἀν ἴσχύων φυγεῖν.

κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν

ἥν ἡλίου τέλλοντος ὠκύπους ἀγῶν,

εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα.

700

εἰς ἥν Ἀχαιὸς, εἰς ἀπὸ Σπάρτης, δύο

Λίβνες ξυγωτῶν ἄρμάτων ἐπιστάται·  
κάκεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων  
ἴππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας  
ξανθαῖσι πώλοις· ἕβδομος Μάγνης ἀνήρ·  
οὐδὲ ὅγδοος λεύκιππος, Αἰνιὰν γένος·

705

ἴνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·  
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὅχον.

στάντες δὲ τόθ' τὸν αὐτὸν οἵ τε ταγμένοι βραβῆς  
κλήρους ἐπηλαν καὶ κατέστησαν δίφρους,

710

χαλκῆς ὑπὰ σύλπιγγος ἥξαν· οἱ δὲ ἄμα  
ἴπποις ὁμοκλήσαντες ἡνίας χεροῖν

ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος

κτύπου κροτητῶν ἄρμάτων· κόνις δὲ ἄνω

φορεῖθεν· δῶμοῦ δὲ πάντες ἀναμεμιγμένοι

715

φείδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι

χνύας τις αὐτῶν καὶ φρυάγμαθ' ἴππικά·

όμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις

ἥφριζον, εἰσέβαλλον ἴππικαὶ πνοαί·

κεῖνος δὲ ὑπὸ αὐτὴν ἐσχάτην στήλην ἔχων

720

ἔχριμπτ' ἀεὶ σύριγγα, δεξιόν τον ἀνεὶς

σειραῖον ἴππον εἰργε τὸν προσκείμενον.

καὶ πρὶν μὲν ὄρθοὶ πάντες ἐστασαν δίφροι·

ἔπειτα δὲ Αἰνιάνος ἀνδρὸς ἄστομοι

πῶλοι βίᾳ φέρουσιν, ἐκ δὲ ὑποστροφῆς

725

τελοῦντες ἕκτον ἕβδομόν τον ἥδη δρόμον

μέτωπα συμπαίουσι Βαρκαίοις ὅχοις·

κάντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ

ἔθραυε κάνεπιπτε, πᾶν δὲ ἐπίμπλατο

ναυαγίων Κρισαῖον ἴππικῶν πέδον.

730

γνοὺς δὲ οὐκέτι Αθηνῶν δεινὸς ἡνιοστρόφος

ἔξω παρασπά κάνοκωχεύει παρεὶς  
κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.  
ἡλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων  
πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων.  
ὅπως δ' ὄρᾳ μόνον νιν ἐλλελειμμένον,  
οὖτιν δι' ὕπαν κέλαδον ἐνσείσας θοαῖς  
πώλοις διώκει, καξισώσαντε ζυγὰ  
ἡλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος  
κάρα προβάλλων ἵππικῶν ὄχημάτων.

735

καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
ῳρθοῦθ' ὁ τλήμων ὄρθος ἔξ ὄρθων δίφρων.

ἔπειτα λύων ἥνιαν ἀριστερὰν  
κάμπτοντος ἵππου λαυθάνει στήλην ἄκραν  
παίσας. ἔθραυσε δ' ἄξονος μέσας χνόας,  
καξ ἀντύγων ὕλισθε. σὺν δ' ἐλίσσεται  
τμητοῖς ἴμᾶσι. τοῦ δὲ πίπτοντος πέδῳ  
πώλαι διεσπάρησαν ἐς μέσον δρόμου.

745

στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπτωκότα  
δίφρων, ἀνωλόλυξε τὸν νεανίαν,

750

οἵ ἔργα δράσας οἴα λαγχάνει κακὰ,  
φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ  
σκέλη προφαίνων, ἔστε νιν διφρηλάται,  
μόλις κατασχεθόντες ἵππικὸν δρόμον,  
ἔλυσαν αίματηρὸν, ὥστε μηδένα

755

γνῶναι φίλων ἰδόντ' ἀν ἄθλιον δέμας.

καί νιν πυρᾳ κέαντες εὐθὺς ἐν βραχεῖ  
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
ὅπως πατρώας τύμβον ἐκλαίχῃ χθονός.

760

τοιαῦτά σοι ταῦτ' ἔστὶν, ως μὲν ἐν λόγῳ

ἀλγεινὰ, τοῖς δ' ἵδοῦσιν, οὕπερ εἴδομεν,  
μέγιστα πάντων ὃν ὅπωπ' ἔγω κακῶν.

## ΧΟΡΟΣ.

φεῦ φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι  
πρόρριζον, ως ἔοικεν, ἔφθαρται γένος.

765

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,  
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

## ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὡδὸς ἀθυμεῖς, ὦ γύναι, τῷ νυν λόγῳ;

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἔστιν· οὐδὲ γὰρ κακῶς  
πάσχοντι μῖσος ὃν τέκη προσγίγνεται.

770

## ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ως ἔοικεν, ἥκομεν.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὗτοι μάτην γε. πῶς γὰρ ἀν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσῆλθεις, ὅστις τῆς ἐμῆς ψυχῆς γεγὼς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς  
ἀπεξενοῦτο· καί μ', ἐπεὶ τῆσδε χθονὸς  
ἔξηλθεν, οὐκέτ' εἶδεν· ἔγκαλῶν δέ μοι  
φόνους πατρώους δείν' ἐπηπείλει τελεῖν·  
ῶστ' οὔτε νυκτὸς ὑπνον οὔτ' ἔξημέρας  
ἐμὲ στεγάζειν ἥδυν, ἀλλ' ὁ προστατῶν

775

780

χρόνος διῆγέ μ' αἰὲν ώς θανουμένην.

νῦν δ' — ἡμέρᾳ γὰρ τῇδ' ἀπήλλαγμαι φόβου  
πρὸς τῇσδ' ἐκείνου θ'. ἥδε γὰρ μείζων βλάβη  
ξύνοικος ἦν μοι, τούμὸν ἐκπίνουσ' ἀεὶ<sup>785</sup>  
ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που  
τῶν τῇσδ' ἀπειλῶν οὖνεχ' ἡμερεύσομεν.

## ΗΛΕΚΤΡΑ.

οἵμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,  
'Ορέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὡδ' ἔχων  
πρὸς τῇσδ' ὑβρίζει μητρός. ἀρ' ἔχει καλῶς ;<sup>790</sup>

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὗτοι σύ· κεῖνος δ' ώς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἡκουσεν ὡν δει κάπεκύρωσεν καλῶς.

## ΗΛΕΚΤΡΑ.

ὑβρίζε· νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐκονν 'Ορέστης καὶ σὺ παύσετον τάδε;<sup>795</sup>

## ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἀν ἥκοις, ωξέν', ἄξιος τυχεῖν,  
εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἀν, εἰ τάδ' εὐ κυρεῖ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ῆκιστ'· ἐπείπερ οὗτ' ἐμοῦ καταξίως  
πράξειας οὔτε τοῦ πορεύσαντος ξένου.  
ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἢ τά θ' αύτῆς καὶ τὰ τῶν φίλων κακά.

800

## ΗΛΕΚΤΡΑ.

ἀρ' ὑμὶν ώς ἀλγοῦσα κώδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἡ δύστηνος ὅδ' ὀλωλότα;  
ἀλλ' ἐγγελῶσα φροῦδος. Ὡ τάλαιν' ἐγώ·  
Ὀρέστα φίλταθ', ως μ' ἀπώλεσας θανών.  
ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς  
αἴ μοι μόναι παρῆσαν ἐλπίδων ἔτι,  
σὲ πατρὸς ἥξειν ζῶντα τιμωρόν ποτε  
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
μόνη γάρ είμι, σοῦ τ' ἀπεστερημένη  
καὶ πατρός. ἥδη δεῖ με δουλεύειν πάλιν  
ἐν τοῖσιν ἔχθιστοισιν ἀνθρώπων ἐμοὶ  
φουεῦσι πατρός. ἀρά μοι καλῶς ἔχει;  
ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
ξύνοικος εἴσειμ', ἀλλὰ τήδε πρὸς πύλη  
παρεῖσ' ἐμαυτὴν ἄφιλος αὐανῶ βίον.  
πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
τῶν ἔνδον ὄντων· ώς χάρις μὲν, ἦν κτάνη,  
λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος.

805

810

815

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων Ἀλιος, εἰ  
ταῦτ' ἐφορῶντες

825

κρύπτουσιν ἔκηλοι;

ΗΛΕΚΤΡΑ.

ἢ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρύεις;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' ἀνσῆς.

830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς;

ΗΛΕΚΤΡΑ.

εὶ τῶν φανερῶς οἰχομένων εἰς Ἀΐδαν ἐλπίδ' ὑποί-  
σεις, κατ' ἐμοῦ τακομένας μᾶλλον ἐπεμβάσει.

836

ΧΟΡΟΣ.

οἴδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἔρκεσι  
κρυφθέντα γυναικῶν.

καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

ἢ εἴ. ἵώ.

840

ΧΟΡΟΣ.

πάμψυχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ' ὅλοὰ γὰρ

ΗΛΕΚΤΡΑ.

ἐδάμη.

ΧΟΡΟΣ.

ναι.

845

ΗΛΕΚΤΡΑ.

οἰδ' οἰδ'· ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει·  
έμοι δ'

οὐτις ἔτ' ἔσθ'. ὃς γὰρ ἔτ' ήν, φροῦδος ἀναρπασθείς.

στροφὴ β'.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κάγὼ τοῦδ' ἵστωρ, ὑπερίστωρ,  
πανσύρτω παμμήνω δεινῶν  
στυγνῶν τ' ἀχέων αἰώνι.

850

ΧΟΡΟΣ.

εἴδομεν ἀθρήνεις.

ΗΛΕΚΤΡΑ.

μή με νῦν μηκέτι  
παραγάγῃς, ἵν' οὐ

855

ΧΟΡΟΣ.

τί φῆς;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
εὐπατρίδων τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφυ μόρος.

860

## ΗΛΕΚΤΡΑ.

ἢ καὶ χαλαργοῖς ἐν ἀμίλλαις  
οὔτως, ώς κείνῳ δυστάνῳ,  
τμητοῖς ὄλκοῖς ἐγκύρσαι;

## ΧΟΡΟΣ.

ἄσκοπος ἀ λώβα.

## ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ; εἰ ξένος  
ἄτερ ἐμᾶν χερῶν

865

## ΧΟΡΟΣ.

παπαῖ.

## ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας  
οὔτε γόων παρ' ἡμῶν.

870

## ΧΡΤΣΟΘΕΜΙΣ.

νόφ' ἡδονῆς τοι, φιλτάτη, διώκομαι  
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
φέρω γὰρ ἡδονάς τε κανάπανταν ὡν  
πάροιθεν εἰχεις καὶ κατέστενες κακῶν.

## ΗΛΕΚΤΡΑ.

πόθεν δ' ἀν εὔροις τῶν ἐμῶν σὺ πημάτων  
ἄρηξιν, οἷς ἵασιν οὐκ ἔνεστ' ἵδεῖν;

875

## ΧΡΤΣΟΘΕΜΙΣ.

πάρεστ' Ὁρέστης ἡμὶν, ἵσθι τοῦτ' ἐμοῦ  
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.

## ΗΛΕΚΤΡΑ.

ἀλλ' ἡ μέμηνας, ὡ τάλαινα, κάπὶ τοῖς  
σαυτῆς κακοῖσι κάπὶ τοῖς ἐμοῖς γελᾶς;

880

## ΧΡΤΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἔστιαν, ἀλλ’ οὐχ ὕβρει  
λέγω τάδ’, ἀλλ’ ἐκεῖνον ὡς παρόντα νῷν.

## ΗΛΕΚΤΡΑ.

οἵμοι τάλαινα· καὶ τίνος Βροτῶν λόγον  
τόνδ’ εἰσακούσασ’ ὡδε πιστεύεις ἄγαν;

## ΧΡΤΣΟΘΕΜΙΣ.

ἔγὼ μὲν ἔξ ἐμοῦ τε κούκ ἄλλου σαφῆ  
σημεῖ’ ἵδοῦσα τῷδε πιστεύω λόγῳ.

885

## ΗΛΕΚΤΡΑ.

τίν’, ὡς τάλαιν’, ἵδοῦσα πίστιν; ἐς τί μοι  
βλέψασα θάλπει τῷδ’ ἀνηκέστῳ πυρί;

## ΧΡΤΣΟΘΕΜΙΣ.

πρός νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου  
τὸ λοιπὸν ἡ φρονοῦσαν ἡ μώραν λέγης.

890

## ΗΛΕΚΤΡΑ.

σὺ δ’ οὖν λέγ’, εἴ σοι τῷ λόγῳ τις ἥδονή.

## ΧΡΤΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.  
ἐπεὶ γὰρ ἥλθον πατρὸς ἀρχαῖον τάφον,  
ὅρῳ κολώνης ἔξ ἄκρας νεορρύτους  
πηγὰς γάλακτος καὶ περιστεφῆ κύκλῳ  
πάντων ὅσ’ ἔστιν ἀνθέων θήκην πατρός.  
ἵδοῦσα δ’ ἔσχον θαῦμα, καὶ περισκοπῷ  
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ Βροτῶν.  
ώς δ’ ἐν γαλήνῃ πάντ’ ἐδερκόμην τόπουν,

895

τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὄρῳ  
πυρᾶς νεώρη βόστρυχον τετμημένον· 900  
κεύθὺς τάλαιν' ὡς εἰδον, ἐμπαίει τί μοι  
ψυχῇ σύνηθες ὅμμα, φιλτάτου βροτῶν  
πάντων Ὁρέστου τοῦθ' ὄρᾶν τεκμήριον·  
καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905  
χαρᾶ δὲ πίμπλημ' εὐθὺς ὅμμα δακρύων.  
καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι  
μή του τόδ' ἀγλάϊσμα πλὴν κείνου μολεῖν.  
τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τόδε;  
κάγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910  
οὐδ' αὖ σύ· πῶς γάρ; ἢ γε μηδὲ πρὸς θεοὺς  
ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.  
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ  
τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθαν' ἄν·  
ἀλλ' ἔστ' Ὁρέστου ταῦτα τάπιτύμβια. 915  
ἀλλ', ὡ φίλη, θάρσυνε. τοῖς αὐτοῖσι τοι  
οὐχ αὐτὸς ἀεὶ δαιμόνων παραστατεῖ.  
νῷν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἵσως  
πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ τῆς ἀνοίας ὡς σ' ἐποικτείρω πάλαι. 920

## ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

ΗΛΕΚΤΡΑ.

οὐκ οἰσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

## ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἰδον ἐμφανῶς;

ΗΛΕΚΤΡΑ.

τέθυνηκεν, ω τάλαινα· τάκείνου δέ σοι  
σωτήρι ἔρρει· μηδὲν ἐς κεῖνόν γ' ὅρα.

925

ΧΡΥΣΟΘΕΜΙΣ.

οἵμοι τάλαινα· τοῦ τάδ' ἡκουσας βροτῶν;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος ἡνίκ' ὥλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ στιν οὗτος; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἴκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἵμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν  
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

930

ΗΛΕΚΤΡΑ.

οἵμαι μάλιστ' ἔγωγε τοῦ τεθυηκότος  
μυημεῖ Ὁρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ω δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους  
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ὅρα  
ἴν' ἦμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἵκόμην,  
τά τ' ὅντα πρόσθεν ἄλλα θ' εύρισκω κακά.

935

ΗΛΕΚΤΡΑ.

οὔτως ἔχει σοι ταῦτ'. ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

## ΧΡΤΣΟΘΕΜΙΣ.

ἢ τοὺς θανόντας ἔξαναστήσω ποτέ' ;

940

## ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὅ γ' εἰπον· οὐ γὰρ ὡδὸς ἀφρων ἔφυν.

## ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὡν ἐγὼ φερέγγυος ;

## ΗΛΕΚΤΡΑ.

τλῆναι σε δρῶσαν ἀν ἐγὼ παραινέσω.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὡφέλειά γ', οὐκ ἀπώσομαι.

## ΗΛΕΚΤΡΑ.

ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

## ΧΡΤΣΟΘΕΜΙΣ.

όρω. ξυνοίσω πᾶν ὅσουπερ ἀν σθένω.

## ΗΛΕΚΤΡΑ.

ἄκουε δή νυν ἦ βεβούλευμαι ποιεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων  
ώς οὔτις ἡμῖν ἔστιν, ἀλλ' "Αιδης λαβὼν  
ἀπεστέρηκε καὶ μόνα λελείμμεθον.

950

ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω  
θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας  
φόνου ποτ' αὐτὸν πράκτορ' ἔξεσθαι πατρός.  
νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, ἐς σὲ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρώου φόνου  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκυήσεις κτανεῖν

955

Αἴγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ράθυμος ἐσ τίν' ἐλπίδων  
 βλέψασ' ἔτ' ὄρθην; ἢ πάρεστι μὲν στένειν  
 πλούτου πατρώου κτῆσιν ἐστερημένη, 960  
 πάρεστι δ' ἀλγεῦν ἐσ τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
 τεύξει ποτ'. οὐ γὰρ ὡδ' ἄβουλός ἐστ' ἀνὴρ  
 Αἴγισθος ὥστε σόν ποτ' ἢ κάμὸν γένος 965  
 βλαστεῖν ἔᾶσαι, πημονὴν αὐτῷ σαφῆ.

ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλεύμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἄμα.

ἔπειτα δ' ὥσπερ ἔξεφυς, ἐλευθέρα 970  
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίων  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.

λόγων γε μὴν εὔκλειαν οὐχ ὁρᾶς ὅσην  
 σαυτῇ τε κάμοὶ προσβαλεῖς πεισθεῖσ' ἐμοί;

τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἴδων  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;

ἴδεσθε τώδε τῷ κασιγνήτῳ, φίλοι,  
 ὃ τὸν πατρῷον οἶκον ἔξεσωσάτην,  
 ὃ τοῖσιν ἔχθροῖς εὐ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προύστητην φόνου. 980

τούτω φιλεῖν χρή, τώδε χρή πάντας σέβειν.  
 τώδ' ἐν θ' ἔορταῖς ἐν τε πανδήμῳ πόλει

τιμᾶν ἄπαντας οῦνεκ' ἀνδρείας χρεών.

τοιαῦτά τοι νῷ πᾶς τις ἔξερεῖ βροτῶν,  
 ζώσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος. 985  
 ἀλλ', ὃ φίλη, πείσθητι, συμπόνει πατρὶ,

σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,  
παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι  
ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

## ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία  
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

990

## ΧΡΤΣΟΘΕΜΙΣ.

καὶ πρίν γε φωνεῖν, ὡς γυναικες, εἰ φρενῶν  
ἐτύγχαν' αὐτῇ μὴ κακῶν, ἐσώζετ' ἀν  
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.

ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος  
αὐτῇ θ' ὄπλιζει κάμ' ὑπηρετεῖν καλεῖς;  
οὐκ εἰσορᾶς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,  
σθένεις δ' ἐλασσον τῶν ἐναντίων χερί.

δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ήμέραν,  
ήμιν δ' ἀπορρεῖ κάπι μηδὲν ἔρχεται.

995

τίς οὖν τοιοῦτον ἄνδρα βουλεύων ἐλεῖν  
ἄλυπος ἄτης ἐξαπαλλαχθήσεται;  
ὅρα κακῶς πράσσοντε μὴ μείζω κακὰ  
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.

1000

λύει γὰρ ίμᾶς οὐδὲν οὐδ' ἐπωφελεῖ  
βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.

1005

οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν  
χρῆξων τις εἴτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.  
ἀλλ' ἀντιαίζω, πρὶν πανωλέθρους τὸ πᾶν  
ήμᾶς τ' ὀλέσθαι καξερημῶσαι γένος,  
κατάσχεις ὄργην. καὶ τὰ μὲν λελεγμένα  
ἄρρητ' ἐγώ σοι κάτελη φυλάξομαι.

1010

αύτὴ δὲ νοῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτὲ,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

## ΧΟΡΟΣ.

πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφυ  
κέρδος λαβεῖν ἀμεινον οὐδὲ νοῦ σοφοῦ.

1015

## ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἴρηκας. καλῶς  
γέδη σ' ἀπορρίψουσαν ἀπηγγελλόμην.  
ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον  
τοῦργον τόδ'. οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

1020

## ΧΡΤΣΟΘΕΜΙΣ.

φεῦ. εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς  
θυήσκοντος εἶναι. πᾶν γὰρ ἀν κατειργάσω.

## ΗΛΕΚΤΡΑ.

ἀλλ' ἡν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀσκει τοιαύτη νοῦν δι' αἰώνος μένειν.

## ΗΛΕΚΤΡΑ.

ώς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

## ΧΡΤΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

## ΗΛΕΚΤΡΑ.

ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΤΣΟΘΕΜΙΣ.

*ἀνέξομαι κλύουσα χώταν εὐ λέγης.*

ΗΛΕΚΤΡΑ.

*ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθης τόδε.*

ΧΡΤΣΟΘΕΜΙΣ.

*μακρὸς τὸ κρῖναι ταῦτα χώ λοιπὸς χρόνος.*

1030

ΗΛΕΚΤΡΑ.

*ἄπελθε· σοὶ γὰρ ὡφέλησις οὐκ ἔνι.*

ΧΡΤΣΟΘΕΜΙΣ.

*ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.*

ΗΛΕΚΤΡΑ.

*ἔλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.*

ΧΡΤΣΟΘΕΜΙΣ.

*οὐδ' αὐ τοσοῦτον ἔχθος ἔχθαιρω σ' ἐγώ.*

ΗΛΕΚΤΡΑ.

*ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις.*

1035

ΧΡΤΣΟΘΕΜΙΣ.

*ἀτιμίας μὲν οὐ, προμηθίας δέ σου.*

ΗΛΕΚΤΡΑ.

*τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;*

ΧΡΤΣΟΘΕΜΙΣ.

*ὅταν γὰρ εὐ φρονῆς, τόθ' ἡγήσει σὺ νῷν.*

ΗΛΕΚΤΡΑ.

*ἢ δεινὸν εὖ λέγουσαν ἔξαμαρτάνειν.*

ΧΡΤΣΟΘΕΜΙΣ.

*εἴρηκας ὄρθως φῷ σὺ πρόσκεισαι κακῷ.*

1040

ΗΛΕΚΤΡΑ.

*τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;*

ΧΡΤΣΟΘΕΜΙΣ.

*ἀλλ' ἔστιν ἔνθα χὴ δίκῃ βλάβην φέρει.*

ΗΛΕΚΤΡΑ.

*τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.*

ΧΡΤΣΟΘΕΜΙΣ.

*ἀλλ' εἰ ποιήσεις ταῦτ' ἐπαινέσεις ἐμέ.*

ΗΛΕΚΤΡΑ.

*καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε.*

1045

ΧΡΤΣΟΘΕΜΙΣ.

*καὶ τοῦτ' ἀληθὲς οὐδὲ βουλεύσει πάλιν;*

ΗΛΕΚΤΡΑ.

*Βουλῆς γὰρ οὐδέν ἔστιν ἔχθιον κακῆς.*

ΧΡΤΣΟΘΕΜΙΣ.

*φρονεῖν ἔοικας οὐδὲν ὡν ἐγὼ λέγω.*

ΗΛΕΚΤΡΑ.

*πάλαι δέδοκται ταῦτα κού νεωστί μοι.*

## ΧΡΥΣΟΘΕΜΙΣ.

ἀπειμι τοίνυν· οὐτε γὰρ σὺ τάμ' ἔπη  
τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

1050

## ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ· οὐ σοι μὴ μεθέψομαι ποτε,  
οὐδ' ἦν σφόδρ' ίμείρουσα τυγχάνης· ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

## ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι  
φρονεῖν, φρόνει τοιαῦθ· ὅταν γὰρ ἐν κακοῖς  
ἥδη βεβήκης, τάμ' ἐπαινέσεις ἔπη.

1055

στροφὴ α'.

## ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς  
ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὃν τε βλάστω-  
σιν ἀφ' ὃν τ' ὄνασιν εύρωσι, τάδ' οὐκ ἐπ' ἵσας τε-  
λοῦμεν;

ἀλλ' οὐ τὰν Διὸς ἀστραπὰν  
καὶ τὰν οὐρανίαν Θέμιν,  
δαρὸν οὐκ ἀπόνητοι.

1065

ῷ χθονία βροτοῖσι φάμα, κατά μοι βόασον οἰκτρὰν  
ὅπα τοῖς ἔνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' ὄνείδη.

ἀντιστροφὴ α'.

ὅτι σφὶν ἥδη τὰ μὲν ἐκ δόμων νοσεῖ τδὴτ,  
τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκέτ' ἔξισοῦται  
φιλοτασίῳ διαιτᾷ. πρόδοτος δὲ μόνα σαλεύει  
'Ηλέκτρα, τὸν ἀεὶ πατρὸς τ

1070

1075

δειλαία στενάχουσ' ὅπως  
 ἀ πάνδυρτος ἀηδὸν,  
 οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν  
 ἔτοίμα,  
 διδύμαν ἑλοῦσ' ἐρινύν. τίς ἀν εὔπατρις ὥδε βλά-  
 στοι;

στροφὴ β'.

οὐδεὶς τῶν ἀγαθῶν γὰρ 1082  
 ξῶν κακῶς εὔκλειαν αἰσχῦναι θέλει  
 νώνυμος, ὡς παῖ παῖ,  
 ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,  
 τὸ μὴ ταλὸν καθοπλίσασα τὸ δύο φέρειν ἐν ἐνὶ λόγῳ,  
 σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ἀντιστροφὴ β'.

ζώης μοι καθύπερθεν 1090  
 χειρὶ καὶ πλούτῳ τεῶν ἔχθρῶν ὅσον  
 νῦν ὑπόχειρ ναίεις.  
 ἐπεί σ' ἐφηύρηκα μοίρᾳ μὲν οὐκ ἐν ἐσθλῷ 1094  
 βεβῶσαν. ἀ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε  
 φερομέναν  
 ἄριστα τῷ Ζηνὸς εὔσεβείᾳ.

ΟΡΕΣΤΗΣ, ΗΛΕΚΤΡΑ, ΧΟΡΟΣ.

ΟΡΕΣΤΗΣ.

ἄρ', ὡς γυναῖκες, ὄρθά τ' εἰσηκούσαμεν  
 ὄρθως θ' ὁδοιποροῦμεν ἐνθα χρήζομεν;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾶς καὶ τί βουληθεὶς πάρει; 1100

ΟΡΕΣΤΗΣ.

*Αἴγισθον ἔνθ' ὥκηκεν ἴστορῶ πάλαι.*

ΧΟΡΟΣ.

*ἀλλ' εὐθ' ἵκάνεις χῶ φράσας ἀζήμιος.*

ΟΡΕΣΤΗΣ.

*τίς οὖν ἀν ὑμῶν τοῖς ἔσω φράσειεν ἀν  
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;*

ΧΟΡΟΣ.

*ηδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεών.*

1105

ΟΡΕΣΤΗΣ.

*ἴθ', ω γύναι, δῆλωσον εἰσελθοῦσ' ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.*

ΗΛΕΚΤΡΑ.

*οἵμοι τάλαιν', οὐ δή ποθ' ἡς ἡκούσαμεν  
φήμης φέροντες ἐμφανῆ τεκμήρια;*

ΟΡΕΣΤΗΣ.

*οὐκ οἶδα τὴν σὴν κληδόν'. ἀλλά μοι γέρων  
ἔφεῦτ' Ὁρέστου Στρόφιος ἀγγεῖλαι πέρι.*

1110

ΗΛΕΚΤΡΑ.

*τί δ' ἔστιν, ωξέν'; ὡς μ' ὑπέρχεται φόβος.*

ΟΡΕΣΤΗΣ.

*φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ  
τεύχει θανόντος, ως ὄρᾶς, κομίζομεν.*

## ΗΛΕΚΤΡΑ.

οἱ γὰ τάλαινα, τοῦτ' ἐκεῖν' ἥδη σαφές·  
πρόχειρον ἄχθος, ως ἔοικε, δέρκομαι.

1115

## ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,  
τόδ' ἄγγος ἵσθι σῶμα τούκείνου στέγον.

## ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν, πρὸς θεῶν, εἴπερ τόδε  
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὄμοιον  
ξὺν τῇδε κλαύσω κάποδύρωμαι σποδῷ.

1120

## ΟΡΕΣΤΗΣ.

δόθ' ἥπις ἐστὶ προσφέροντες· οὐ γὰρ ως  
ἐν δυσμενείᾳ γ' οὐσ' ἐπαιτεῖται τόδε,  
ἀλλ' ἡ φίλων τις ἡ πρὸς αἴματος φύσιν.

1125

## ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μημεῖον ἀνθρώπων ἐμοὶ<sup>1</sup>  
ψυχῆς Ὀρέστου λοιπὸν, ὡς σ' ἀπ' ἐλπίδων  
οὐχ ὅνπερ ἐξέπεμπον εἰσεδεξάμην.

νῦν μὲν γὰρ οὐδὲν ὅντα βαστάζω χεροῖν·  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
ως ὕφελον πάροιθεν ἐκλιπεῖν βίον,

πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν  
κλέψυσα ταῦνδε κάνασσασθαι φόνου,  
ὅπως θαυμὸν ἔκεισο τῇ τόθ' ἡμέρᾳ,

τύμβου πατρώου κοινὸν εἰληχώς μέρος.

νῦν δ' ἐκτὸς οἴκων κάπι γῆς ἄλλης φυγὰς

1130

1135

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·  
κοῦτ' ἐν φίλαισι χερσὶν ἡ τάλαιν' ἐγὼ  
λουτροῦς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς  
ἀνειλόμην, ώς εἰκὸς, ἄθλιον βάρος.

1140

ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
σμικρὸς προσήκεις ὅγκος ἐν σμικρῷ κύτει.  
οἵμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
πόνω γλυκεῖ παρέσχον. οὔτε γάρ ποτε  
μητρὸς σύ γ' ἡσθα μᾶλλον ἢ κάμοῦ φίλος,

1145

οὐθ' οἱ κατ' οἴκου ἡσαν, ἀλλ' ἐγὼ τροφός·  
ἐγὼ δ' ἀδελφὴ σοὶ προσηνδώμην ἀεί.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ  
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας

1150

θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·  
τέθνηκ' ἐγὼ σοί· φροῦδος αὐτὸς εἰ θανών·  
γελῶσι δ' ἔχθροί· μαίνεται δ' ύφ' ἡδονῆς  
μήτηρ ἀμήτωρ, ἡς ἐμοὶ σὺ πολλάκις  
φήμας λύθρα προῦπεμπες ώς φανούμενος  
τιμωρὸς αὐτός· ἀλλὰ ταῦθ' ὁ δυστυχῆς  
δαιμων ὁ σός τε κάμὸς ἐξαφείλετο,  
ὅς σ' ὥδε μοι προῦπεμψεν ἀντὶ φιλτάτης  
μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.  
οἴμοι μοι.

1155

ὦ δέμας οἰκτρόν.

1160

φεῦ φεῦ.

ὦ δεινοτάτας,

οἴμοι μοι,

πεμφθεὶς κελεύθους, φίλταθ', ὡς μ' ἀπώλεσας·  
ἀπώλεσας δῆτ', ὡς κασίγνητον κάρα.

τοιγάρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,  
τὴν μηδὲν ἐς τὸ μηδὲν, ώς σὺν σοὶ κάτω  
ναιώ τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἡσθ' ἄνω,  
ξὺν σοὶ μετεῖχον τῶν ἵσων· καὶ νῦν ποθῶ  
τοῦ σοῦ θανοῦσα μὴ πολείπεσθαι τάφου.  
τοὺς γὰρ θανόντας οὐχ ὄρῳ λυπουμένους.

1165

1170

## ΧΟΡΟΣ.

Θυητοῦ πέφυκας πατρὸς, Ἡλέκτρα, φρόνει·  
Θυητὸς δ' Ὁρέστης· ὥστε μὴ λίαν στένε.  
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

## ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν  
ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.

1175

## ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

## ΟΡΕΣΤΗΣ.

ἢ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

## ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

## ΟΡΕΣΤΗΣ.

οἵμοι ταλαινῆς ἄρα τῆσδε συμφορᾶς.

## ΗΛΕΚΤΡΑ.

οὐ δή ποτ', ὡς ξέν', ἀμφ' ἐμοὶ στένεις τάδε;

1180

## ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως κάθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἔλλην ἦ μὲ δυσφημεῖς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί μοί ποτ', ὃ ξέν', ὥδ' ἐπισκοπῶν στένεις;

ΟΡΕΣΤΗΣ.

ώς οὐκ ἄρ' ὅδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;

ΟΡΕΣΤΗΣ.

όρῶν σὲ πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὄρᾶς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἀν τῶνδ' ἔτ' ἐχθίω βλέπειν;

ΗΛΕΚΤΡΑ.

όθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἔξισοι.

ΟΡΕΣΤΗΣ.

τί δρῶσα; πότερα χερσὶν ἢ λύμῃ βίου;

119

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'. ὃς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ώδύσποτμ', ως ὄρῶν σ' ἐποικτείρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἵσθ' ἐποικτείρας ποτέ.

120

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἥκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δή ποθ' ἡμῖν ἔνγγενῆς ἥκεις ποθέν;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἀν, εἰ τὸ τῶνδ' εὔνουν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἔστιν εὔνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθεις τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πιθοῦ λέγοντι, κούχ ἀμαρτήσει ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ ἔξελῃ τὰ φῖλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἔάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,

Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὔφημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὗτος ἄτιμός εἰμι τοῦ τεθνηκότος;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὁρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὁρέστου, πλὴν λόγῳ γ' ἡσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι· τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἴπας, ὡ παῖ;

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὡν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἢ ξῆ γὰρ ἀνήρ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἔγώ.

ΗΛΕΚΤΡΑ.

ἢ γὰρ σὺ κεῖνος;

ΟΡΕΣΤΗΣ.

τήνδε προσβλέψασά μου  
σφραγῖδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.



ΟΡΕΣΤΗΣ.

φίλτατον, ξυμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθέγμ', ἀφίκου;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθη.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν;

ΟΡΕΣΤΗΣ.

ώς τὰ λοίπ' ἔχοις ἀεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναικες, ὦ πολίτιδες,  
όρατ' Ὁρέστην τόνδε, μηχαναῖσι μὲν  
θανόντα, νῦν δὲ μηχαναῖσι σεσωσμένον.

ΧΟΡΟΣ.

όρῶμεν, ὦ παῖ, κάπὶ συμφοραῖσί μοι  
γεγηθὸς ἔρπει δάκρυον ὄμμάτων ἄπο.

1230

στροφή.

ΗΛΕΚΤΡΑ.

ἰὼ γοναὶ,  
γοναὶ σωμάτων ἐμοὶ φιλτάτων  
ἐμόλετ' ἀρτίως,  
ἐφηγύρετ', ἥλθετ', εἴδεθ' οὖς ἔχρηζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σῦγ' ἔχουσα πρόσμενε.

## ΗΛΕΚΤΡΑ.

τί δ' ἔστιν;

## ΟΡΕΣΤΗΣ.

σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.

## ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν <sup>"</sup>Αρτεμιν  
τὰν αἰὲν ἀδμήταν  
τόδε μὲν οὐ ποτ' ἀξιώσω τρέσαι  
περισσὸν ἄχθος ἔνδον  
γυναικῶν ὃν ἀεί.

1240

## ΟΡΕΣΤΗΣ.

ὅρα γε μὲν δὴ καν γυναιξὶν ως <sup>"</sup>Αρης  
ἔνεστιν. εὐ δ' ἔξοισθα πειραθεῖσά που.

## ΗΛΕΚΤΡΑ.

ὅτοτοι τοτοῖ,  
ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον  
οὐδέ ποτε λησόμενον ἀμέτερον  
οῖον ἔφυ κακόν.

1245

1250

## ΟΡΕΣΤΗΣ.

ἔξοιδα, παῖ, ταῦτ'. ἀλλ' ὅταν παρουσία  
φράξῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών.

## ἀντιστροφή.

## ΗΛΕΚΤΡΑ.

ό πᾶς ἐμοὶ  
ό πᾶς ἀν πρέποι παρὼν ἐνυέπειν  
τάδε δίκα χρόνος,  
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΟΡΕΣΤΗΣ.

ξύμφημι κάγω. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα;

ΟΡΕΣΤΗΣ.

οὐ μή στι καιρὸς μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἀν ἀξίαν  
 γε σοῦ πεφηνότος  
 μεταβάλοιτ' ἀν ὅδε σιγὰν λόγων;  
 ἐπεὶ σε νῦν ἀφράστως  
 ἀέλπτως τ' ἐσεῖδον.

1260

ΟΡΕΣΤΗΣ.

τότ' εἰδεις, ὅτε θεοί μ' ἐπώτρυναν μολεῖν  
 — — — — — — — — — —.

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν  
 τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
 ἀμέτερα πρὸς μέλαθρα, δαιμόνιον  
 αὐτὸ τίθημ' ἐγώ.

1265

1270

ΟΡΕΣΤΗΣ.

τὰ μέν σ' ὄκνῳ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
 δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλτάταν  
 ὁδὸν ἐπαξιώσας ὅδέ μοι φανῆναι,  
 μὴ τί με, πολύπονον ὅδ' ἴδων

1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω ;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσῃς  
τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἢ κάρτα καν ἄλλοισι θυμοίμην ἴδων.

ΗΛΕΚΤΡΑ.

ξυναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι,

ἔκλυον ἀν ἐγὼ οὐδ' ἀν ἡλπισ' αὐδάν.

\* \* \* \* \* \* \* ἔσχον ὄργαν

ἄναυδον οὐδὲ σὺν Βοᾶ κλύουσα

τάλαινα. νῦν δ' ἔχω σε· προύφανης δὲ

1285

φιλτάταν ἔχων πρόσοψιν,

ἄς ἐγὼ οὐδ' ἀν ἐν κακοῖς λαθούμαν.

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφεις,

καὶ μήτε μήτηρ ώς κακὴ δίδασκέ με,

μήθ' ώς πατρώαν κτῆσιν Αἴγισθος δόμων  
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.

1290

χρόνου γὰρ ἀν σοι καιρὸν ἐξείργοι λόγος.

ἄ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ

σήμαιν', ὅπου φανέντες ἡ κεκρυμμένοι

γελῶντας ἔχθροὺς παύσομεν τῇ νῦν ὄδῳ.

1295

οὗτω δ' ὅπως μῆτηρ σε μὴ πιγνώσεται  
φαιδρῷ προσώπῳ νῷν ἐπελθόντοιν δόμους.  
ἀλλ' ὡς ἐπ' ἄτῃ τῇ μάτην λελεγμένη  
στέναξ· ὅταν γὰρ εύτυχήσωμεν, τότε  
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1300

## ΗΛΕΚΤΡΑ.

ἀλλ', ὡς κασίγνηθ', ὡδ' ὅπως καὶ σοὶ φίλον  
καὶ τούμὸν ἔσται τῇδ'. ἐπεὶ τὰς ἡδονὰς  
πρὸς σοῦ λαβοῦσα κούκ ἐμὰς ἐκτησάμην.  
κούδ' ἄν σε λυπήσασα δεξαίμην βραχὺ<sup>1305</sup>  
αὐτῇ μέγ' εύρειν κέρδος· οὐ γὰρ ἄν καλῶς  
ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἰσθα μὲν τάνθένδε, πῶς γὰρ οὐ; κλύων  
όθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,  
μῆτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὡς  
γέλωτι τούμὸν φαιδρὸν ὅψεται κάρα.

1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,  
κάπει σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶ  
δακρυρροοῦσα. πῶς γὰρ ἄν λήξαιμ' ἐγὼ,  
ἥτις μιᾶ σε τῇδ' ὁδῷ θανόντα τε  
καὶ ζῶντ' ἐσεῖδον; εἴργασαι δέ μ' ἄσκοπα.

1315

ῶστ' εὶ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἄν  
τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄρâν.

ὅτ' οὖν τοιαύτην ἡμὶν ἐξήκεις ὁδὸν,  
ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνη  
οὐκ ἄν δυοῖν ἥμαρτον· ἦ γὰρ ἄν καλῶς  
ἔσωσ' ἐμαυτὴν, ἦ καλῶς ἀπωλόμην.

1320

## ΧΟΡΟΣ.

σιγᾶν ἐπήνεσ'. ὡς ἐπ' ἐξόδῳ κλύω  
τῷν ἔνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ.

εἴσιτ', ω ξένοι,  
ἄλλως τε καὶ φέροντες οἵ ἀν οὔτε τις  
δόμων ἀπώσαιτ' οὔτ' ἀν ἡσθείη λαβών.

1325

## ΠΑΙΔΑΓΩΓΟΣ.

ω πλεῖστα μῶροι καὶ φρενῶν τητώμενοι,  
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
ἢ νοῦς ἔνεστιν οὔτις ὑμὸν ἐγγενῆς,  
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε ;  
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ  
πάλαι φυλάσσων, ἢν ἀν ὑμὸν ἐν δόμοις  
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα.  
νῦν δ' εὐλάβειαν τῶνδε προύθέμην ἐγώ.  
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων  
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς  
εἴσω παρέλθεθ', ως τὸ μὲν μέλλειν κακὸν  
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

1330

1335

## ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;

## ΠΑΙΔΑΓΩΓΟΣ.

καλῶς· ὑπάρχει γάρ σε μὴ γνῶναι τινα.

1340

## ΟΡΕΣΤΗΣ.

ἢ γγειλας, ως ἔοικεν, ως τεθνηκότα.

## ΠΑΙΔΑΓΩΓΟΣ.

εῖς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὡν ἀνήρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων εἴποιμ' ἄν· ώς δὲ νῦν ἔχει,  
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἰσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;

ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον  
ὑπεξεπέμφθην σῇ προμηθίᾳ χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κεῖνος οὗτος ὅν ποτ' ἐκ πολλῶν ἔγὼ  
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὅδ' ἐστί· μή μ' ἔλεγχε πλείοσιν λόγοις.

## ΗΛΕΚΤΡΑ.

ῳ φίλτατον φῶς, ὡς μόνος σωτὴρ δόμων  
 Ἀγαμέμνονος, πῶς ἥλθεις; ἢ σὺ κεῖνος εἶ,  
 ὃς τόνδε κάμ’ ἔσωσας ἐκ πολλῶν πόνων;  
 ὡς φίλταται μὲν χεῖρες, ἥδιστον δ’ ἔχων  
 ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι  
 ξυνών μ’ ἔληθεις οὐδ’ ἔφαινεις, ἀλλά με  
 λόγοις ἀπώλλυται, ἔργ’ ἔχων ἥδιστ’ ἐμοί;  
 χαῖρ’, ὡς πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ.  
 χαῖρ’· ἵσθι δ’ ὡς μάλιστά σ’ ἀνθρώπων ἐγὼ  
 ἥχθηρα κάφιλησ’ ἐν ἡμέρᾳ μιᾷ.

1355

1360

## ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους  
 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ’ ἵσαι,  
 ἀλλ’ ταῦτά σοι δείξουσιν, Ἡλέκτρα, σαφῆ.  
 σφῶν δ’ ἐννέπω γε τοῖν παρεστώτοιν ὅτι  
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·  
 νῦν οὕτις ἀνδρῶν ἔνδον· εἰ δ’ ἐφέξετον,  
 φροντίζεθ’ ὡς τούτοις τε καὶ σοφωτέροις  
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.

1365

1370

## ΟΡΕΣΤΗΣ.

οὐκ ἀν μακρῶν ἔθ’ ἡμὶν οὐδὲν ἀν λόγων,  
 Πυλάδη, τόδ’ εἴη τούργον, ἀλλ’ ὅσον τάχος  
 χωρεῖν ἔσω, πατρῷα προσκύσανθ’ ἔδη  
 θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε.

1375

## ΗΛΕΚΤΡΑ.

ἄναξ Ἀπολλον, Ἰλεως αὐτοῖν κλύε,  
 ἐμοῦ τε πρὸς τούτοισιν, ἢ σε πολλὰ δὴ

ἀφ' ὧν ἔχοιμι λιπαρεῖ προῦστην χερί.  
 νῦν δ', ὡ *Λύκει'* *"Απολλον*, ἐξ οἵων ἔχω  
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων  
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,  
 καὶ δεῖξον ἀνθρώποισι τάπιτίμια  
 τῆς δυσσεβείας οἵα δωροῦνται θεοί. |

1380

στροφή.

ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται  
 τὸ δυσέριστον αἷμα φυσῶν *"Αρης*.  
 βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι  
 μετάδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνει,  
 ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ  
 τούμὸν φρενῶν ὄνειρον αἰωρούμενον.

1385

1390

ἀντιστροφή.

παράγεται γάρ ἐνέρων  
 δολιόπους ἀρωγὸς εἴσω στέγας,  
 ἀρχαιόπλουτα πατρὸς εἰς ἐδώλια,  
 νεακόνητον αἷμα χειροῦν ἔχων· ὁ *Μαίας* δὲ παῖς  
*'Ερμῆς* σφ' ἄγει δόλον σκότῳ  
 κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.

1395

στροφή.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναικεῖς, ἄνδρες αὐτίκα  
 τελοῦσι τοῦργον· ἀλλὰ σῆγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δή; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐστι τάφον  
λέβητα κοσμεῖ, τῷ δὲ ἐφέστατον πέλας.

1400

ΧΟΡΟΣ.

σὺ δὲ ἐκτὸς ἥξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ' ὅπως  
Αἴγισθος ἡμᾶς μὴ λάθη μολὼν ἔσω.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. οὐδὲ στέγαι  
φίλων ἔρημοι, τῶν δὲ ἀπολλύντων πλέαι.

1405

ΗΛΕΚΤΡΑ.

Βοὴ τις ἔνδον. οὐκ ἀκούετ', οὐδὲ φίλαι;

ΧΟΡΟΣ.

ηκουσ' ἀνήκουστα δύστανος, ὅστε φρίξαι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτὲ ὅν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἴδοὺ μάλ' αὐτὸν θροεῖ τις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὐδὲ τέκνου, τέκνου,

1410

οἴκτειρε τὴν τεκοῦσαν.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν  
ῳκτείρεθ' οὗτος οὐδὲ ὁ γεννήσας πατήρ.

## ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε  
μοῖρα καθαμερία φθίνειν, φθίνειν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ῶμοι, πέπληγμα.

## ΗΛΕΚΤΡΑ.

παισον, εὶ σθένεις, διπλῆν.

1415

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ῶμοι μάλ' αὐθις.

## ΗΛΕΚΤΡΑ.

εὶ γὰρ Αἰγίσθῳ γ' ὁμοῦ.

## ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γᾶς ὑπαὶ κείμενοι.  
παλίρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν  
κτανόντων οἱ πάλαι θανόντες.

1420

## ἀντιστροφή.

καὶ μὴν πάρεισιν οἴδε· φοινία δὲ χεὶρ  
στάζει θυηλῆς "Αρεος, οὐδ' ἔχω λέγειν.

## ΗΛΕΚΤΡΑ.

Ὀρέστα, πῶς κυρεῖτε;

## ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν  
καλῶς, Ἀπόλλων εὶ καλῶς ἐθέσπισεν.

1425

## ΗΛΕΚΤΡΑ.

τέθινηκεν ἡ τάλαινα;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ  
 μητρῶον ὡς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

\* \* \* \* \*

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΧΟΡΟΣ.

παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄψορρον;

ΟΡΕΣΤΗΣ.

εἰσοράτε ποῦ

1430

τὸν ἄνδρ';

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
 χωρεῖ γεγηθὼς \* \* \*

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων δσον τάχιστα,  
 νῦν, τὰ πρὶν εὑ θέμενοι, τάδ' ὡς πάλιν.

1434

ΟΡΕΣΤΗΣ.

Θάρσει· τελοῦμεν.

## ΗΛΕΚΤΡΑ.

ἢ νοεῖς ἔπειγέ νυν.

1435

## ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

## ΗΛΕΚΤΡΑ.

τάνθάδ' ἀν μέλοιτ' ἐμοί.

## ΧΟΡΟΣ.

δὶ ωτὸς ἀν παῦρά γ' ως ἡπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ως  
ὅρούση πρὸς δίκας ἀγῶνα.

1440

## ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,  
οῦς φασ' Ὁρέστην ἡμὶν ἀγγεῖλαι βίον  
λελοιπόθ' ἵππικοῖσιν ἐν ναυαγίοις;  
σέ τοι, σὲ κρίνω, ναὶ σὲ, τὴν ἐν τῷ πάρος  
χρόνῳ θρασεῖαν· ως μάλιστά σοι μέλειν  
οἴμαι, μάλιστα δ' ἀν κατειδυῖαν φράσαι.

1445

## ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἀν  
ἔξωθεν εἴην τῶν ἐμῶν τῆς φιλτάτης.

## ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἀν εἴεν οἱ ξένοι; δίδασκέ με.

1450

## ΗΛΕΚΤΡΑ.

ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἢ καὶ θανόντ' ἥγγειλαν ώς ἐτητύμως;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ κάπεδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανή μαθεῖν;

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα, καὶ μάλ' ἄξηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἢ πολλὰ χαίρειν μ' εἰπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἀν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα κάναδεικνύναι πύλας  
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,  
ώς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος  
ἔξηρετ' ἀνδρὸς τοῦδε, νῦν ὄρῶν νεκρὸν  
στόμια δέχηται τάμα, μηδὲ πρὸς βίαν  
ἔμοῦ κολαστοῦ προστυχὸν φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τάπ' ἔμοῦ· τῷ γὰρ χρόνῳ  
νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ' ἄνευ φθόνου μὲν οὐ  
πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.

1466

χαλάτε πᾶν κάλυμμ' ἀπ' ὄφθαλμῶν, ὅπως  
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχῃ.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταξ· οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,  
τὸ ταῦθ' ὄρᾶν τε καὶ προσηγορεῖν φίλως.

1470

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὐ παραινεῖς κάπιπείσομαι· σὺ δὲ,  
εἴ που κατ' οἰκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἴμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ; τίν' ἀγνοεῖς;

1475

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις  
πέπτωχ' ὁ τλήμων;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι  
ζῶντας θανοῦσιν οὕνεκ' ἀνταυδᾶς ἵσα;

ΑΙΓΙΣΘΟΣ.

οἴμοι, ξυνῆκα τούπος. οὐ γὰρ ἔσθ' ὅπως  
ὅδ' οὐκ Ὁρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὃν ἄριστος ἐσφάλλου πάλαι;

## ΑΙΓΙΣΘΟΣ.

ὅλωλα δὴ δεῖλαιος. ἀλλά μοι πάρες  
κἄν σμικρὸν εἰπεῖν. .

## ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα  
πρὸς θεῶν, ἀδελφὲ, μηδὲ μηκύνειν λόγους.  
τί γὰρ βροτῶν ἀν σὺν κακοῖς μεμιγμένων  
θυήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;  
ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθες  
ταφεῦσιν, ὃν τόνδ' εἰκός ἐστι τυγχάνειν,  
ἀποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἀν κακῶν  
μόνον γένοιτο τῶν πάλαι λυτήριον.

1485

1490

## ΟΡΕΣΤΗΣ.

χωροῖς ἀν εἴσω σὺν τάχει· λόγων γὰρ οὐ  
νῦν ἐστιν ἀγὼν, ἀλλὰ σῆς ψυχῆς πέρι.

## ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν  
τοῦργον, σκότου δεῖ, κού πρόχειρος εἰ κτανεῖν;

## ΟΡΕΣΤΗΣ.

μὴ τάσσε· χώρει δ' ἐνθαπέρ κατέκτανες  
πατέρα τὸν ἀμὸν, ως ἀν ἐν ταύτῳ θάνης.

1495

## ΑΙΓΙΣΘΟΣ.

ἢ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

## ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'. ἐγώ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται·  
ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἢ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἥδονὴν  
θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,  
δόστις πέρα πράσσειν γε τῶν νόμων θέλει,  
κτείνειν. τὸ γὰρ πανούργον οὐκ ἀν ἦν πολὺ

1505

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ώς πολλὰ παθὸν  
δι' ἐλευθερίας μόλις ἐξῆλθες  
τῇ νῦν ὁρμῇ τελεωθέν.

1510



## NOTES.



## NOTES.

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**παιδαγωγός**, one who was partly a tutor, but more an attendant and guardian. This office was intrusted, in a Greek family, to one of the most faithful and capable of the slaves. He took charge of the sons, from their sixth to their fourteenth year, and it was his duty to guard them from evil rather than to impart instruction. The trainers of their minds were called **διδάσκαλοι**; of their morals, **παιδονόμοι**.

1-120. **πρόλογος** = *μέρος δλον τραγῳδίας τὸ πρὸ χοροῦ παρόδου* (Arist. *Poet.* 12. 25), *all that part of a tragedy which precedes the first entrance of the chorus.*

*Scene:* Mycenæ, before the palace of the Pelopidae. *Time:* early morning. *Enter* the PÆDAGOGUS, ORESTES, PYLADES. — *Pædag.* The time has come to fulfil the purpose for which I once bore you from this house, — to avenge your father. Lay your plans with Pylades before any one is astir. — *Orest.* These are our plans: you shall enter the house first and report my death; in this way you can learn how things stand; then Pylades and I will arrive with a funeral urn. Do I hear Electra's voice? Shall we listen? — *Pædag.* Apollo enjoined libations at Agamemnon's grave; obey the god first. That is the best omen of success.

1. **στρατηγῆσαντος** (G. \* 276, 1; C. 678; H. 785; Cur. 578).

2. **παῖς**, i. e. Orestes. Since the murder of his father by Clytaemnestra he had been living at the court of Strophius, King of Phocis, who had married Anaxibia, the sister of Agamemnon; and he had now returned to Argos to avenge his father's death.

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\* G. stands for Goodwin's Grammar; C. for Crosby's Grammar, Revised Ed.; H. for Hadley's Grammar; Cur. for Curtius' Grammar, edited by Dr. Wm. Smith, Harper's Ed.

3. **Ἄντην**, genitive of desire, since πρόθυμος ἡσθα = ἐπεθύμεις (G. 171, 2; C. 432; H. 576; Cur. 420).

4–10. From the front of the palace at Mycenæ as standing-point three things are pointed out: (1) The vale of Argos generally, v. 4, note. Mycenæ was at its N. W. end. (2) The Lyceum at Argos, v. 7, five or six miles off S. W. S. (3) The Heræum, about two miles off E. S. E. See Clark's *Peloponnesus*, p. 72: “(Sophocles) wanted to produce an effect by bringing Argos, Mycenæ, and the Heræum within the compass of a single *coup d'œil*...”

4. **Ἄργος**: the district, not the town. For (1) it seems natural to begin by reminding the exile that he is in his own *land* again. In v. 67, Orestes invokes first his πατρώα γῆ, and then, v. 69, his πατρῷον δῶμα. Mycenæ being his *town*, the *town* of Argos would scarcely have been the foremost object of his desire. (2) In v. 5, ἄλσος might no doubt be said of the town; but in reference to Io, “the tormented *wanderer*,” it seems more appropriate to the region at large. (3) It is true that, at the time when Sophocles wrote, “*Ἄργος* usually meant *the town*, ἡ Ἀργεία, *the district*. But Homer's use of it, to represent sometimes the district, and sometimes even all continental Greece, had steeped the word in large meanings. Even Thucydides falls into the old usage, VI. 105: Δακεδαιμόνιοι ἐσ τὸ *Ἄργος* ἐσέβαλον, *the Lacedæmonians made an incursion into Argos*, i. e. *the district*.—οὐπόθεις = δ ἐπόθεις, imperfect, v. ποθέω. — τόδε is the subject of ἔστι understood.

5. **τῆς οἰστροπλῆγος ἄλσος**, *the solemn haunt of the vexed wanderer*, i. e. Io, the first priestess of Hera in Argos, whose father Inachus established this worship for his people. Zeus loved Io; but by reason of Hera's jealousy he changed her into a white heifer, whom Hera tormented by an æstrus and drove from land to land. **ἄλσος**, the hallowed scene of her visitation by Hera. Io says (Æsch. *P. V.* 694): ὃσσον πρὸς εὔποτον τε Κεγχρείας δέος, Δέρνης τε κρήνην, *I leaped towards the sweet flowing stream of Cenchraea (between Argos and Tegea) and the fountain of Lerna*.

7. **ἀγορὰ Δύκειος**, i. e. the Agora at Argos, with the **Δύκειον** on one side of it. Thuc. v. 47, ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναῖος μὲν ἐν πόλει, Ἀργείος δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ιερῷ, *to record upon a stone column in the city the names of the Athenians, but the names of the Argives in the Agora in the temple of Apollo*. In the earliest times the

Agora was simply an open place close to the palace of the king, or, in maritime towns, by the sea-shore. It must have been used very early, for Homer often mentions it. “Out of this simple arrangement arose the magnificent ἀγοραὶ of later times, which consisted of an open space, enclosed by porticos or colonnades, divided into separate parts for the various occupations which were pursued in it; adorned with statues, altars, and temples; and built about with edifices for the transaction of business and for the administration of justice” (Smith’s *Dict. Antiq.* p. 33 ff). The Agora of Argos was near the centre of the city.—**Λύκειος**, Apollo the Destroyer: *Aesch. Thet.* 132, *καὶ σὺ Λύκει' ἄναξ λύκειος γενοῦ στρατῷ δαῖψ, and thou, Lycœan King, be Lycœan* (i. e. *a very wolf*) *towards the hostile host.* Local legends connected **λύκειος** with **λύκος**, since Apollo was the protector of shepherds and their flocks; hence, his epithet **λυκοκτόνος**. At Delphi a brazen wolf stood near the great altar (Paus. X. 14. 7). At Argos the victory of a wolf over a bull was the omen which had given the sovereignty to Danaus (Paus. II. 193). The hero Lycus at Athens (*Ar. Vesp.* 389) was perhaps connected with this cultus of Apollo **λύκειος**. Müller (*Dor.* II. 6, § 8) ingeniously, but not with great probability, derives the name from **λύκη**, *lux*, whence **λευκός**; **ἀμφιλύκη νύξ**, *gray of morning* (*Il.*); **λυκάβας**, *course of light, year* (*Od.*); **λυκανγές**, *dawn* (Lucian); **λυκόφως**, *twilight* (*Ælian*); and perhaps **λυκηγενής** (epith. of Apollo, *Il.* IV. 101). But **λύκιος**, *Lycian-born*, was a distinct surname of the god. Pind *P.* I. 39, *Λύκιε καὶ Δάλον ἀνάσσων Φοῖβε.* Pausanias (II. 24, § 1) describes this temple of Apollo as far the finest in Argos. Tradition made Danaus its founder. If this statement is true, it must have been a superb structure; for Argos was so rich in temples and statuary that it became the seat of one of the most celebrated schools of art in Greece. It was the home of Ageladas, the teacher of Phidias and Myron, two of the greatest sculptors of Greece. Music was cultivated among them to such a degree that Herodotus (III. 131) regarded the Argives as the best musicians in Greece.—**οὐξ** = **ό ξε.**—**ἀριστερᾶς**, sc. **χειρός**.

8. **ναός**: the ancient **Ἡραῖον** stood on a rocky slope at the base of the mountains which shut in the Argive plain on the east. It was burnt down 423 B. C. (15 years after the prob. date of this play). Thuc. IV. 133: “The temple of Hera in Argolis was also burnt down in the same year, in consequence of the priestess Chrysis having

placed a lighted torch near the garlands, and then fallen asleep (*ἐπικαταδαρθούσης*); so that, before she was aware, the garlands had caught fire and were in a blaze. Chrysis, fearing the Argives, fled the same night to Phlius; and the Argives, in accordance with the established rule, appointed another priestess, by name Phænis." Io was said to have been priestess here (*κληδοῦχος Ἡρας*, *Æsch. Supp.* 291). The new Heræum stood a little below the site of the ancient temple. It was seen by Pausanias (II. 17) circ. 180 A. D. The site of it was fully identified by Gen. Gordon by some excavations made there in 1831. — *οἱ δὲ ικάνομεν, whither we have come* (G. 200, N. 3; C. 612; H. 698; Cur. 486, Obs.).

9. **Μυκῆνας**: the town stood at the N. W. end of the plain of Argos, on a rocky platform shut in between two heights of the mountain chain. "The platform, thus impregnable on three sides, and commanding, from its position, an abundant supply of water from the natural drainage of the hills, unites those indispensable requisites which the earliest inhabitants of Greece always sought in the sites of their cities. If there were not one stone left upon another, we might yet affirm with certainty that a city had once stood there." The palace, in front of which this scene was laid, is one of the most ancient in Greece, and its massive walls were believed to be the work of the Cyclops. Its ruins are extensive, and the gate of the lions (undoubtedly represented in the scenery of this play) contains the oldest extant specimens of Grecian sculpture; so old, in short, that "they stand to the art of Greece somewhat as the Iliad and Odyssey do to their literature; the one the only extant specimens of the plastic skill of the mythical era, and the other the only genuine memorials of its chivalry and song." See Smith's *Dict. Geog.*, p. 381 ff; Leake's *Morea*, Vol. II. p. 368 ff; Clarke's *Peloponnesus*, p. 79. — **πολυχρύσους**: the Homeric epithet of Mycenæ (*Il. xi. 46*), which is also called (*Il. II. 569*) *ἐϋκτίμενον πτολιεθρον*; IV. 52, *εὐρυάγυια*. Paus. II. 15: "In the ruins of Mycenæ is a fountain called Perseia, and underground buildings of Atreus and his children, where they kept their treasures." The supposed treasuries are called "ovens" by the modern Greeks, and by the ancient Greeks were probably used as treasuries and tombs. These subterranean buildings are near the ruins of the old palace; they are built of stones of very large size and are still in excellent preservation (Clarke's *Pelopon-*

*nessus*, p. 79). In 468 B. C. the Dorians of Argos took Mycenæ by blockade, its massive walls (*Κυκλώπων βάθρα*, Eur. *H. F.* 944) having defied assault. Thenceforth the place was desolate. Thucydides (I. 10) notices it as looking insignificant (*μικρόν*) for its old renown. — **φάσκεν...όραν**, *deem that thou seest*; infin. for imperative (G. 269; C. 670; H. 784; Cur. 577). This idiom has always a dictatorial or at least sententious tone, not unsuited here to the elderly henchman, long accustomed to edify his young charge.

10. **πολύφθορον δῶμα**, *the house of many deaths*. Atreus and Thyestes slew their brother Chrysippus; Atreus slew his own son Pleisthenes, and then the children of Thyestes; Agamemnon, the son of Pleisthenes, was slain by Ægisthus, the son of Thyestes, and Clytaemnestra. — **Πελοπιδῶν**, descendants of Pelops, King of Elis, who gave his name to the southern peninsula of Greece.

11. **ἐκ**, *after*; but on the same day, v. 1132. Pindar says, **φονευομένου πατρός**.

12. **πρὸς...λαβών**, *having received you from the hands of your own sister*, for **ἡ δμαιμός** is not necessarily **κασιγνήτη**.

13. **ἤνεγκα**, 1 aor. v. **φέρω** — **ἔξεθρεψάμην**. **ἔξεθρεψα** would have been more usual; thus, Eur. *El.* 488, the **πρέσβυς** says of Electra, **ἥν ποτ' ἔξεθρεψ' ἔγω**; Eur. *Cycl.* 142, Silenus says of Maron, **δν ἔξεθρεψα παῖδα**.

14. **τοσόνδ' ἐς ἥβης** (G. 168; C. 416; H. 559, c; Cur. 412): Soph. *O. C.* 1138, **ἐς τόδ' ἡμέρας**; *O. T.* 135, **πῶς ἐς τόδ' ἀν τόλμης ἔβη**. For position of **ἐς**, cf. Soph. *O. C.* 126, **ἄλσος ἐς τᾶνδε**. **ἥβη**: at Athens 14, at Sparta 18 years of age. — **πατρί** (G. 185, 184, 3; C. 453; H. 597; Cur. 431, a). — **φόνου** (G. 173; C. 429; H. 577; Cur. 422).

16. **Πυλάδη**: Pylades was the son of Strophius, at whose court Orestes had been reared, and the two youths had formed the closest friendship. After Orestes had avenged his father's death, he gave his sister Electra to Pylades in marriage; and Pausanias (II. 16, § 5) mentions their tomb at Mycenæ. In this play he is a mute character, otherwise in the latter part there would have been four speaking actors, whereas never more than three were allowed. — **ἐν τάχει βουλευτέον**, *it must be quickly decided*.

17. **ἡμῖν**: Sophocles has **ἡμῖν** for **ἡμῖν** twenty-six times (Ellendt, *Lex.*); Æschylus prob. in *Eum.* 329, **λάχη τάδ' ἐφ' ἀμὺν ἐκράνθη**; Euripides never.

18. ἔψα: the sights and sounds of early morning fitly herald the action of this play, in which Φοῖβος the Purifier at length drives the dark Erinnys from the house, — in which the πανυχίδες (v. 92) of Electra's sorrow are at last turned to joy. Throughout the drama, as in its opening scene, we feel that the black night of stars has waned, and that the powers of light are in the ascendant. — κινεῖ σαφῆ, *wakens into clearness*; σαφῆ proleptic. So v. 13, ἔξεθρεψάμην...τιμωρόν; cf. v. 68; Æsch. *Ag.* 1258, εὐφημον, ὡς τάλαινα, κοιμησον στόμα, *hush thy lips into holy silence*; Soph. *Ai.* 517, καθεῖλεν "Αἰδου θανασίμους οἰκήτορας, brought them low, to dwell in *Hades* in their death; Pind. *P.* I. 52, σὺν δ' ἀνάγκα μιν φίλον ἔσανεν, *courted him, to make him a friend*.

19. ἀστρων εὐφρόνη, *the night of stars*, i. e. *the starry night*. Cf. Soph. *Ant.* 114, χιόνος πτέρυγι, *a snowy wing*; Eur. *Phœn.* 1574, τραύματα αἷματος, *bloody wounds*; Soph. *El.* 758, σῶμα σποδοῦ, *a body reduced to ashes*. This seems to be a genitive of characteristic (C. 435; H. 568). εὐφρόνη, euphemistic word for νύξ, derived from εὐφρων, and meaning lit. *the kindly time*, showing how necessary it was for the Greeks to use words which had no gloomy associations connected with them. — ἐκλέλοιπεν: ἐλλείπω (intrans.) takes a genitive, e. g. χρημάτων, Thuc. I. 80; ἐκλείπω never.

20. ἔξοδοιπορεῖν (G. 274; C. 703, d; H. 769; Cur. 565). — σπέγης (G. 174; C. 404; H. 580; Cur. 419, e).

21. ξυνάπτετον, present imperative 2 pers. dual, v. συνάπτω. Brunck, ξυναπτέον, on the ground that Orestes in fact discusses his plans with the Pædagogus, not with Pylades. Rather, Orestes announces to the Pædag. (v. 29) plans which did not need to be discussed, for they were already formed. "I will tell you," he says, "what has been determined," i. e. what "we" (v. 28, "Pylades and I") have decided upon. The ἀνὴρ πρόσπολος (v. 23) remains in the background throughout, encouraging, as here, or admonishing, as at v. 1326, but leaving the plan and conduct of the enterprise to his masters.

21. ὡς ἐνταῦθ' ἔμεν: the Medicean MS. (Laur. A.) has ἔμέν, for which some others have ἔσμέν. For ἔμέν the only authority is Callimachus (flor. 250 B. C.), quoted by Herodian περὶ μονήρους λέξεως (On Singularities of Diction), p. 24. 3. Dind. now reads, on his own conjecture, ἔβης for ἔμέν. Nauck proposes, instead of ἐνταῦθ' ἔμέν, ὡς καθέσταμεν or ὡς βεβήκαμεν. The true reading I believe to be ὡς, ἵν' ἔσταμεν, | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός. A commentator, who wished to

supply an antecedent to *ἴνα*, wrote *ἐνταῦθα* in the margin ; thence it crept into the text, and *ἴνα* was thrust into the next line ; the rejection of *ἴστι* being made easier by its resemblance to *ἴτι*. The letters *τα* of *ἴσταμεν* dropping out gave rise to the *ἴσμέν*, which is probably an older mistake than *ἴμέν*. Cf. *O. T.* 1442, *οὕτως ἐλέχθη ταῦθ'· δμως δ'*, *ἴν' ἔσταμεν | χρείας, ἀμεινον ἐκμαθεῖν τί δραστέον, so this was said ; but yet in the emergency wherein we stood it were better to learn what must be done.*

22. *ἴν'...ἀκμή*, *where there is no longer any chance for delay, but it is the very time to act* : *όκνεῖν* (G. 261 ; C. 663 ; H. 767 ; Cur. 562).

23, 24. *ὡς...γεγώς*, *how plainly you show me that you are true to us* ; *σημεῖα φαίνεις* = *δηλοῖς* : *γεγώς* (G. 280 ; C. 677 ; H. 799 ; Cur. 593).

26. *ἐν τοῖσι δεινοῖς*, *in dangers*. Thuc. II. 40, *οἱ τὰ τε δεινὰ καὶ τὰ ἡδέα σαφέστατα γιγνώσκοντες*, *knowing most clearly the dangers and pleasures*. For other senses of *τὰ δεινά*, see Thuc. II. 77, *ἀπὸ τῶν παρόντων δεινῶν*, *with their (the besiegers') present means of attack*. Soph. *Ant.* 334, *πολλὰ τὰ δεινά, wonders are many*.

27. *ώσαύτως δέ* : the apodosis in similes is often introduced by *δέ* : Soph. *Ant.* 424, *ὡς δταν...δρφανὸν βλέψῃ λέχος, — οὕτω δὲ χαῦτη, as when...it beholds its nest bereft of its young, so also she, &c.*

28. *ἐν πρώτοις ἔπει*, *art foremost to assist* (lit. *dost follow among the first*).

31. *καιροῦ τυγχάνω*, *hit the mark*. *καιρός* (prob. fr. *κείρω*, as *tempus* fr. *temno*, Donalds. *N. Crat.*, § 171) = (1) due measure ; (2) a critical point ; Aesch. *Ag.* 356, *πρὸ καιροῦ*, *short of the mark*. For syntax of *καιροῦ* (G. 171 ; C. 426 ; H. 574, c ; Cur. 419, b). — *μεθάρμοσον*, 1 aor. act. v. *μεθαρμόζω*.

32, 33. *γάρ* merely prefaces the narrative. — *μάθοιμ* (G. 216 ; C. 624 ; H. 739 ; Cur. 532).

34. *ἀροίμην*, 2 aor. mid. v. *αἴρω* (G. 232, 4 ; C. 641, b ; H. 757 ; Cur. 555). Brunck prefers to call *ἀροίμην* fut. opt. — *πάρα* : observe its accent (G. 23, 2 ; C. 785 ; H. 102 ; Cur. 90).

35. *χρῆ*, *prophesies*. Ind. pres. 3 sing. *χράω*, *χρήσω*, *ἔχρησα*, *to give an oracle* ; aor. pass. *ἔχρησθην*, Soph. *O C.* 356. For *χρῆσθαι*, *to consult an oracle*, Herod. I. 53, *ἔχρεωντο τοῖσι χρηστηρίοισι*. Four verbs ending in *άω* were constantly used in Attic with the Doric contraction into *ή* instead of *ᾶ* : *διψάω*, *ξάω*, *πεινάω*, *χράω*. Also, four rarer verbs : *ἱμάω*, *κνάω*, *σμάω*, *ψάω*. — *τοιαῦτα...ών* : cf. *Il.* VII. 231,

ἡμεῖς δ' εἰμὲν τοῖοι οἱ ἀν σέθεν ἀντιάσαιμεν, *we are such as can oppose you.* Soph. *Ant.* 691, λόγοις τοιούτοις οἷς σὺ μὴ τέρψει κλύων, *such words as you will not be pleased to hear.* For syntax of ὄν (G. 171, 2; C. 432; H. 576; Cur. 420). — πεύσει, fut. mid. v. πυνθάνομαι. — τάχα, *anon.* It serves to mark a momentary pause, — to inflict an instant of suspense before the thrilling θέσφατον.

36. **ἀσκευον**, κ. τ. λ., *that alone (αὐτόν), unaided by arms or numbers, I should snatch by stealth the lawful vengeance of my right hand.* Contrast with this the tenor of the Aeschylean oracle (*Cho.* 264, *Eum.* 444): There, Orestes is threatened; here, he is simply instructed; there, the god himself indirectly admits that Orestes has no cause to falter; here, no such faltering is contemplated. For Aeschylus conceived the claim of Agamemnon on Orestes as in conflict with the claim of Clytaemnestra, — a conflict ultimately solved on the hill of Ares. In the view of Sophocles, the mother's claim stands forfeited; the father's claim is left absolute and paramount. — **αὐτόν**, *alone*, i. e. without the help of another. — **ἀσπίδων** = **ὅπλιτῶν**. For its syntax (G. 180, N. 1; C. 436, R. B, b; H. 584, b; Madv. 63. 1). Cf. Eur. *Phœn.* 78, πολλὴν ἀθροίσας ἀσπίδ' Ἀργειών, κ. τ. λ., *having assembled a large army (lit. many a shield) of Argives.*

37. **χειρός**: to be taken with **σφαγάς**; cf. v. 476, δίκαια χεροῖν κράτη. **χειρός** is opposed to **ἀσπίδων**, *by the stroke of my own arm, not with shields and spears;* **αὐτόν** is opposed to **στρατοῦ**, *alone, not with a host.*

38. **δτε** = **ἐπειδή**, *since.* In this sense, usu. with perfect: Soph. *Phil.* 427, δτε...τεθνάσι, *since they are dead;* Soph. *El.* 1318, δτε...ἔξήκεις (= ἔληλυθας), *since they have come;* but with aorist in sense of perfect, Soph. *Ant.* 170, δτ' οὖν ὠλοντο...θρόνους ἔχω, *since they are dead...I occupy the throne.*

39. **μολών**, 2 aor. act. v. **βλάσκω**. — **εἰσάγη** (G. 232, 3; C. 641; H. 758, 759; Cur. 537).

40. **ἴσω** (G. 182, 2; C. 445, c; H. 589; Cur. 425). — **ἴσθι** = **μάνθανε**, *learn.*

41. **ἀγγείλης** (G. 216; C. 624; H. 739; Cur. 531).

42. **χρόνῳ**: two things favor your incognito; the long interval (**χρόνος**) since you were last here, and the actual change (**γῆρας**) in your appearance (lit. *for they will not know you by reason of your age and your long absence*). **γῆρας** and **χρόνῳ** do not depend upon **ἡνθισμένον**,

but are causal datives (G. 188 ; C. 466, 1, a ; H. 611 ; Cur. 439), cf. Thuc. III. 98, *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναῖς, fearing the Athenians on account of what had occurred.*

43. ὑποπτεύσουσιν : only one MS. has ὑποπτεύσωσι. Cf. Soph. O. C. 450, *οὐτὶ μὴ λάχωσι...οὐδέ σφιν...δυνησις ἥξει, neither can they gain (me)...nor shall any happiness come to them.* — ἡνθισμένον, *with this silver hair.* Cf. Erinna, *frag.* 3, in Bergk, *Poet. Lyr.* p. 702, *παυρολόγοι πολιαί, καὶ γήραος ἀνθεα θνατοῖς, scanty gray hairs, which are the flowers of old age for men.*

44. χρῶ, present imperative mid. v. χράομαι.

45. ἀνδρός : nearly = τίνος, but more respectful ; Herod. VIII. 82, *τῆς ἡρχε ἀνὴρ Παπλίτιος, which a certain Paplitius commanded* ; Soph. *Ai.* 817 (Ajax speaking of Hector, a well-known but hated name, to be named with distant courtesy by a Greek captain), *δῶρον μὲν ἀνδρὸς "Εκτόρος ξένων ἔμοι | μάλιστα μισηθέντος, the gift of Hector, one (ἀνδρός) whom I especially detest of those foreigners.* — Φανοτέως : in Hom., Strab., and Paus., Πανοπεύς ; in Thuc. IV. 89, Φανοτεύς. He was the eponymous hero of the Phocian town Πανοπεύς or Φανοτεύς, near the Bœotian frontier, on the road from Daulis to Chæronea. There is a special point in the use of his name here. He was the brother of Crisus, eponymous hero of Crisa. Between the brothers, said the legend, there was deadly feud ; before birth they had struggled in the womb. Now Crisa is the seat of amity to Agamemnon ; Apollo, its god, is his avenger ; Strophius, its king, his ally ; Pylades, the son of Strophius, is the sworn friend of Orestes. Hence Phanoteus, the foe of Crisus, is ranged with Ægisthus and Clytaemnestra, the foes of Agamemnon.

46. τυγχάνει, sc. ὁν (G. 279 ; C. 677 ; H. 796 ; Cur. 590). — δορυξένων, *spear-friends.* In Æsch. and Soph. this word seems to designate a state alliance under a special aspect, — as a personal relation between the contracting chiefs. Thus in Soph. O. C. 632, Theseus, the representative of Athens, welcomes Oedipus, the representative of Thebes, as one for whom the δορύξενος ἐστία is always ready. Cf. Æsch. *Cho.* 553, *ξένος τε καὶ δορύξενος, i. e. a ξένος in both the simple and the complex sense.* There is no authority for Plutarch's notion (*Quæst. Græc.* § 18) that a ransomed prisoner-of-war and his ransomer were properly δορύξενοι (e. g. Glaucus and Diomede).

47. δρκῷ, i. e. ἀγγελλε δρκῷ, προστιθεὶς (δρκῷ), dative of manner.

48. τέθηκ' (G. 200, N. 6 ; C. 268, 600 ; H. 712 ; Cur. 503).

49. ἀναγκαῖς τύχης, *a fatal accident*. ἀναγκαῖος connected with the supreme necessity of death. Cf. Eur. Iph. A. 511, ἀλλ' ἤκομεν γὰρ εἰς ἀναγκαῖς τυχάς, *for we have come into fatal circumstances*.

50. ἐστάτω, 2 perf. act. imper. v. ἔστημι.

51. τύμβον, object of στέψαντες. — ὡς ἐφέτο, *as commanded by Apollo*.

52. καρατόμοις χλιδαῖς, *the glory of severed hair*. Eur. *Phœn.* 223, ἔπιμένει με κόμας ἔμὰς δεῦσαι, παρθένιον χλιδάν, *awaits me to bathe my hair, my virgin pride*. At v. 900 Chrysothemis finds on the edge of the tomb νεώρη βόστρυχον τετμημένον, *a lock freshly severed*. Hair torn or cut from the forehead was placed on the tomb to indicate the grief of the bereaved. In Æsch. *Cho.* 6, Orestes brings a πλόκαμος θρεπτήριος for the river Inachus, and a πλόκαμος πενθητήριος for his father. — λοιβαῖσι : the libations were made both with wine and water.

53. ἄψορρον πάλιν, *back again*; *Il.* v. 257, πάλιν αὖτις; Soph. *Phil.* 942, αὖθις αὖ πάλιν. Cf. Ar. *Nub.* 975, εἰτ' αὖ πάλιν.

54. τύπωμα, κ. τ. λ., *with an urn of moulded brass supported in our hands*. ἤρμένοι, perfect pass. part. with mid. signif. v. αἴρω; Dem. *Pantœn.* p. 967, ἀπηλλαγμένος, *having given a release* (ἀφεσιν), and *ib.* δεδικασμένος, *having gone to law*.

55. που (to be taken with καὶ σύ), *which you too, I think, know*, &c. Cf. v. 948, παρουσίαν μὲν οἰσθα καὶ σύ που φίλων, *in regard to the presence of friends you too, I think, know*. If μοι is read instead of που, it must be taken with οἰσθα, as nearly = σύνοισθά μοι. The enclitic μοι could not depend on κεκρυμμένον which follows it.

56, 57. λόγῳ : Eur. *Phœn.* 1005, κλέψας λόγοισιν ὥσθ' ἀ βούλομαι τυχεῖν, *having discussed with words so as to obtain my wishes*. — ἡδεῖαν... δέμας, *we may bring them the pleasant report that my body is destroyed* (lit. is clean gone). — φέρωμεν (G. 216 ; C. 624 ; H. 739 ; Cur. 531). The principal verb is ἤξομεν, v. 53. Most of the MSS. have φέροιμεν, which would depend on κεκρυμμένον as = δ ἐκρύψαμεν.

59, 60. τι με λυπεῖ; lit. *what grief is this for me*, being nearly equivalent to *what grief is in store for me*, i. e. τι με λυπήσει. — δταν, κ. τ. λ., *when dead by word, by deeds I live again, and gain renown* (G. 232, 3 ; C. 641 ; H. 758, 759 ; Cur. 557). For σωθῶ, cf. v. 1228,

ὅρατ' Ὁρέστην τόνδε, μηχαναῖσι μὲν  
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον:

“Look here on this Orestes, dead indeed  
In feignèd craft, and by that feigning saved.” — PLUMPTRE.

— ἔργοισι, answering to λόγῳ. Cf. Soph. *O. C.* 782, λόγῳ μὲν ἔσθλὰ  
τοῖσι δ' ἔργοισιν κακά, *in words noble, but in deeds base.*

61. δοκῶ μέν, I *think*, not *I think*. Cf. Æsch. *Eum.* 84 (Apollo  
says to Orestes, οὕτοι προδώσω, *I will not give you up*), καὶ γὰρ κτανεῖν  
σ' ἔπεισα μητρῶν δέμας — not, for *I* persuaded you to kill your  
mother, but, for you were *persuaded* by me to kill your mother. The  
Greeks sometimes emphasized the *verbal* notion, where we should  
emphasize the *personal* notion. — κακόν, *ill-omened*; Eur. *Hel.* 1050,  
ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκέναι; MEN. κακὸς μὲν δρυς.  
Helen. *Are you willing to be reported dead, when not dead?* Menelaus.  
'T is a bad omen (lit. *an ill-omened bird*).

62. τοὺς σοφούς: the special allusion, if such be meant, is un-  
known.

63. λόγῳ, κ. τ. λ., *falsely dying by report*.

64. ἐκτετίμηνται, *forthwith they are in more perfect honor*. For the  
tense, cf. Plat. *Phæd.* 80 D, ἡ δὲ ψυχὴ ἄρα...ἀπαλλαγμένη τοῦ σώ-  
ματος εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν, *can then the soul, when separated  
from the body, be at once scattered and destroyed?*

65. ἀπό, *with the help of*; *Il. XXIV.* 605, τοὺς μὲν Ἀπόλλων πέφνεν  
ἀπ' ἀργυρέοιο βιοῖο, *Apollo slew them by the help of the silver bow*.

66. ἔχθροῖς: join δεδορκότ' ἔχθροῖς (dativ. *incommodi*) (G. 184, 3 :  
C. 453 ; H. 597 ; Cur. 431), *resurgent to the terror of my foes*. —  
Schneid. puts a comma after δεδορκότ', making ἀστρον a *baleful star*.  
But the words ἀστρον ὡς λάμψειν speak of a bright and happy splen-  
dor, which shall dispel “the folds of abhorred and sunless gloom  
that wrapped the house at its master's death” (Æsch. *Ch.* 45).

67, 68. ἔγχώριοι, *native*. — εὐτυχοῦντα, i. e. ὥστε εὐτυχεῖν, *so that I  
may be fortunate*. Cf. κινεῖ σαφῆ, v. 18 and note.

69, 70. σοῦ, κ. τ. λ., *for sent by the gods I come to purify you right-  
eously* (lit. *in accordance with justice*) (G. 188 ; C. 467 ; H. 608 ; Cur.  
441). — καθαρτής: Ægisthus and Clytæmnestra were defiled with  
murder; they had not absented themselves for the usual year after  
their crime, but had continued, unabsolved, to use the public altars  
(*ib.* v. 625), and to pour the παρέστιοι λοιβαὶ to the domestic Zeus  
Herceius (Soph. *El.* 269). Their presence was a μάσμα to Mycenæ.  
and chiefly to the house in which they dwelt. Of such μάσματα,

Apollo is the purger, *δωμάτων καθάρσιος*, *purger of homes*, *Eum.* 63 ; and as his agent, Orestes is *καθαρτής*.

71, 72. *ἀποστείλητε* (G. 254 ; C. 628 ; H. 723, a ; Cur. 510, 518). — *ἀλλ' ἀρχέπλουτον, κ. τ. λ.*, sc. *καταστήσατε*, *but* (establish me) *as lord of ancient wealth and restorer of my house*. Cf. v. 436 (*δός* included in *κρύψον*) ; v. 650 (*δός* included in *ἔφῆς*) ; Herod. VII. 104, *οὐκ ἔων φεύγειν ἀλλ' ἐπικρατέειν, not permitting them to flee, but to conquer*.

73, 74. *σοι* (G. 184, 2 ; C. 457 ; H. 595, b ; Cur. 430, b). — **βάντι**, *when gone*, agrees with *σοι*. — *τὸ σὸν φρουρῆσαι χρέος*, *to be observant of thy duty*.

75, 76. *καιρὸς, κ. τ. λ.*, *for the time has come, which is for men the mightiest master of every act*.

78. *καὶ μήν*, *now methought, &c.*, — with just so much of adversative force as is implied in starting a new subject. — *θυρῶν*, *I seemed to hear within the doors the sound of some handmaid moaning grievously*. The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary. Cf. v. 900, *ἔσχάτης ὁρῶ πυρᾶς...βόστρυχον*, *I see upon (lit. from the quarter of) the edge of the mound a lock of hair* (G. 182, 2 ; C. 445, c ; H. 589 ; Cur. 425). — *τινός* (G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420).

81. *μείνωμεν* : deliberative subj. after *Θελεις* or *βούλαι* (G. 256 ; C. 647 ; H. 720, c ; Cur. 511). — *γόων* (G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420).

82. *Λοξίου* : Apollo's epithet of Loxias has usually been derived from *λοξός* (slantwise), i. e. the ambiguity of his oracles ; but it is better to refer it to *λέγειν*, as uttering the will of Jove. — *τά*, same construction as *μηδέν*, i. e. obj. of *ἔρδειν*.

83. *κάπο τῶνδ' ἀρχηγετεῖν*, *from these things take our auspices* ; alluding to 'Απόλλων 'Αρχηγέτης, — the leader of adventurers, the founder of colonies, — a title dating from the Dorian conquest of Peloponnesus, Müller, *Dor.* bk. 2, ch. 3, § 2. Cf. Callimachus, *Hym. Apoll.* 55, *Φοῖβος ἀεὶ πολιεσσι φιληδεῖ | κτιζομένης*, *Phœbus ever takes delight in the founding of cities*. Thuc. VI. 3, *The Chalcidians were the first of the Greeks who, sailing from Eubœa with Thoucles as leader, colonized Naxos, and founded the altar of Apollo Archegetes which is now outside the city*. Appian, *Bell. Civ.* V. 109, mentions a statue of the 'Αρχηγέτης as existing there in the times of Marius and Sulla.

84. *ταῦτα γάρ, κ. τ. λ., for this course puts in our grasp* (φέρει ἐφ' ἡμῖν, i. e. ὡστε ἐφ' ἡμῖν εἶναι) *both final victory* (νίκην) *and the advantage* (κράτος) *throughout the struggle, — τῶν δρωμένων*, i. e. at every stage of the enterprise as it proceeds.

85. *Exeunt ORESTES and PYLADES, R. ; ΠΕΔΑΓΟΓΟΣ, L.*

86 – 120 : this is θρῆνος ἀπὸ σκηνῆς, lit. *a stage-dirge* (i. e. sung by an *actor*) ; opposed to a κομμός, or dirge sung jointly by actor and chorus. The actors on the stage, *οἱ ἀπὸ σκηνῆς*, are opposed to the chorus in the orchestra (*θυμελικοί*, Lobeck on *Phrynicus*, 164).

*Enter ELECTRA sola. (As protagonist, she appears at the middle door, βασίλειος θύρα, of the palace. It is 8 years since Agamemnon's death; but Electra is still in mourning, v. 290; and meanly dressed, v. 191, ἀεικεῖ σὺν στολᾷ.) — El.* Day and night I mourn my father, not slain on the battle-field, but felled, as wood-cutters fell an oak, by *Ægisthus* and his paramour my mother. I have no sympathizers : but want of sympathy can never quench my grief. Princes and avengers of the dead, avenge our father, and send Orestes to share my burden.

87. *γῆς ἴσομοιρ', coextended with earth* ; having a μοῖρα, a domain in space, equal to earth's μοῖρα ; overcanopying earth. *γῆς* is a rare construction for *γῆ*. It is a genitive of likeness, being an example of abridged construction (G. 186, N. 2 ; C. 442, a ; H. 603, a, and 585 ; Cur. 414, 5). Cf. Herod. III. 37, *ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου, these are like the (statue) of Vulcan.*

89, 90. *πολλὰς, κ. τ. λ., and how many blows full on my blood-stained breast hast thou perceived?* Eur. *Phœn.* 754, *καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν, be it mine to meet my brother front to front.* — *ἥσθου, 2 aor. mid. v. αἰσθάνομαι.* — *στέρνων* : editors are divided as to the syntax of this word. Some construct it with *πλαγάς*, which rarely takes such a genitive, and others with *ἀντήρεις*. We prefer the latter (G. 180, 171 ; C. 426 ; H. 574, c. ; Cur. 419, c.).

91. *ὑπολειφθῆ, is left behind.* The verb is subjunctive in spite of *ἥσθου* v. 89, because the idea in Electra's mind is *ἥσθου καὶ ἔτι νῦν αἰσθάνει, you perceived and still perceive* (Madv. *Synt.* 131, b. G. 232, 3 ; C. 641 ; H. 758 ; Cur. 556).

92, 93. *τὰ δὲ παννυχίδων, the joys of my vigils, — ironically, παννυχίς* being a torchlight festival, as at the *Λήναια* a boisterous festival held in honor of the wine god Bacchus. Plat. *Rep.* 328 A, *καὶ πρός γε παννυχίδα ποιήσουσι, ήν ἀξιον θεάσασθαι, and besides there will be a*

*night festival, which is worth seeing.* For the irony, cf. *Æsch. P. V.* 1045, *δαιταλεύς*, *banqueter*, of the eagle torturing Prometheus.—*ξυνίσασ'*, 3 plur. indic. preter. v. *ξύνοιδα*.

95, 96. *δν...ούκ ἔξενισεν*, *whom in no foreign land the god of sudden death welcomed to a field of blood.* For Ares as the god of sudden or violent death in whatever form it comes, cf. v. 1385: *ἔξενισεν*, *entertained, regaled with such fare as he has to offer.* Cf. *Eur. Hel.* 480, *θάνατος ξένιά σοι γενήσεται*, *death will be thy guest.*

97, 98. *ἡμή* = *ἡ ἡμή*. — *χώ* = *καὶ ὁ*. With *ὑλοτόμοι*, sc. *σχίζουσι*.

101. *φέρεται*, κ. τ. λ., *rushes, bursts from no lips but mine*: *φέρεται* suits the vehemence of the passionate Electra; *φέρεσθαι*, like *ferri*, implies strong, swift impetus: Arist. *Phys.* 6, p. 239 b. *ἡ διστὸς φερομένη*, *the arrow in its flight*; *Il. XXI.* 120, *ἥκε φέρεσθαι*, *he sent him flying*. — *τούτων* (G. 173; C. 429; H. 566; Cur. 408, 7).

102. *αἰκῶς*: *libri omnes ἀδικῶς*, Dind. ; a ludicrously feeble word, considering the context. The Schol. and Suidas mention *ἀεικῶς*, whence Brunck *ἀϊκῶς*, trisyll., as in *Il. XXII.* 336, *ἐλκήσουσ' ἀϊκῶς*, *τὸν δὲ κτεριοῦσιν Ἀχαιοί*, *they shall tear this dishonorably, but the Greeks will perform the rites of burial for him.* Hermann, *αϊκῶς* disyll.

104. *θρήνων...γόων* (G. 174; C. 405; H. 580; Cur. 419, e).

105. *παρφεγγεῖς ριπάς*, *the shivering splendor of the stars*: *ριπή* (*ρίπτω*), *swing*, can be said of vibrating light, or vibrating sound, e. g. *ριπαὶ κώνωπος*, *the buzzing of a gnat*, *Æsch. Ag.* 866.

106. *λεύσσω δέ* (G. 232, 3; C. 641; H. 758; Cur. 556). Strictly *λεύσσω μὲν δστρα*, *λεύσσω δέ θμαρ*: *λεύσσω μέν* being omitted. A word or phrase belonging by *sense* to each of two clauses may belong by *position* to the second clause only; e. g. *Æsch. Ag.* 572, *φράξων ἀλωσιν Ἰλίου τ' ἀνάστασιν*.

107 – 109. *μὴ οὐ...προφωνεῖν*, *(so as) not to pour forth, like some nightingale bereft of young, my voice for all, in constant wailings before these ancestral gates*: *προφωνεῖν* depends on *λῆξω*, and may be translated *I will not cease from pouring forth*, &c., in which case the *μὴ οὐ* would be omitted in the translation (G. 283, 7). For use of *μὴ οὐ* (G. 263, N., 283, 7; C. 713, f; H. 847; Cur. 621, c). — *ἐπὶ κωκυτῷ*: cf. *Soph. Ant.* 759, *ἐπὶ ψόγοισι*, *with constant reproaches*; *Æsch. Eum.* 995, *ἐπὶ μολπαῖς*, *with sustained songs*.

110 – 113. Electra invokes: 1. The King and Queen of the dead, to whose realm the earthly King has passed. 2. Hermes *ψυχο-*

**πομπός**, who led him thither. 3. **Ἄρα**, — the Imprecation, the embodied Curse, which took shape and form from his dying breath. 4. The **Ἐρινύες**, — the ministers in the service of that **Ἄρα**, — the public avengers, whom the Imprecation of the murdered can always summon.

111. **Ἄρα** : in *Æsch. Eum.* 395, the Furies call themselves **Ἄραι**, and so *Æsch. Theb.* 692. But as a rule, there is a distinction : 1. **Ἄρα** is the **Ἄρα** of some particular person, — the special imprecation which sets the **Ἐρινύες** in motion. It is personified, but it does not act ; it awaits in the shades the issue of its own promptings. 2. The **Ἐρινύες** stand in no special relation to the individual ; they are the public guardians of universal principles ; their services are available to the injured generally ; they punish with no feeling of partisanship, but as a duty to society. For exceptions, see *Æsch. Theb.* 692, where the **Ἄρα** is *executive*, and *Hom. Od. XI.* 280, where the **Ἐρινύες** are *personal* (*μητρὸς Ἐρινύες*).

113. **ἀδίκως** : the sober **ἀδίκως** would have been tame in v. 102 ; it is in keeping with the solemnity of this appeal.

114. **αἱ τοὺς εὐνάσ** : Dind., reading **τοὺς εὐν. ὑποκλ.**, brackets the line as spurious ; in his edit. of 1836 (p. 143) he is for omitting v. 113 too. Porson spares v. 113, but rejects v. 114 as weak. “It is not true,” he says, “that the Furies stooped to punish conjugal infidelities ; their hands were full enough already of more serious affairs — murder, and the like.” To this it may be replied that Clytaemnestra’s betrayal of her husband’s honor was intimately connected with her betrayal of his life. The two crimes are constantly mentioned together. There is scarcely an allusion to the murder which does not associate it with the adultery. The Furies are invoked as the avengers of blood. But they are reminded that the murderer was at the same time a libertine, and the murderess an unfaithful wife.

119. **ἀγειν**, lit. *draw up*, by making the other scale sink : i. e. *outbalance, prevail against* : Dem. *Androt.* p. 617, **ἀγουσα ἐκάστη μνᾶν**, *weighing each a mina* : Plat. *Min.* 316 A, **ἔλκει πλεῖον**, *it weighs more*. Cf. *Æsch. Pers.* 439, **ὡς τοῦσδε καὶ δὶς ἀντισηκῶσαι ἥπι**, *so as to outweigh these twice over*.

120. **λύπης ἀντίρροπον ἀχθός**, *the weight of woe in the opposite scale*. — **ἀντίρροπος** usu. = *counterpoising* : but as any weight may be said

ρέπειν, so any weight opposed to another, whether equally or unequally, may be called ἀντίρροπος.

121 – 250. **κομμός** : Arist. *Poet.* XII. 25, κομμός δὲ θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς, *the commos is a joint dirge, by the chorus, and from the stage* : i. e. between the chorus at the θυμέλη (altar of Bacchus in the centre of the orchestra) and the actor on the λογεῖον (*stage*). The part taken by the chorus in the commos is substituted here for the usual anapæstic song of the chorus at their πάροδος or first entrance.

*Enter CHORUS of Mycenean maidens (πολίτιδες, v. 1227), and advance to the Thymele.* Vv. 121 – 250. *Chor.* Why do you abandon yourself to grief ? Tears will not bring back Agamemnon from the lake of Acheron. — *El.* Sorrow may be unavailing, but it is godlike ; thou, Niobe, art a goddess, for thy tears are never dry. — *Chor.* Besides, you are not the only sufferer ; Chrysothemis and Orestes — *El.* who is always promising to come, and never comes. — *Chor.* Trust in Zeus : neither Zeus nor Orestes has forgotten you. — *El.* I have hoped till I can hope no longer ; I am friendless and defenceless — a very alien in my father's house. — *Chor.* At least do not make your lot worse by rebellious grief. — *El.* While I live it shall not cease ; let me alone, my comforters ; these things have no cure. — *Chor.* We meant kindly, but we will say no more.

121, 122. δυστανοτάτας for δυστηνοτάτης and ματρός for μητρός. The use of the Doric **α** for **η** which prevails in the tragic chorus is because the choral element was first developed by the Dorians, and though perfected in Attica it always retained this Doric vowel (G. 30 ; C. 130, a ; H. 24, D, b ; Cur. 24, D, 2).

123. **τάκεις οἰμωγάν**, *what lament dost thou make languish ?* i. e. *what languishing lament dost thou pour forth ?* Cf. Pind. *N. X.* 141, θερμὰ δὴ τέγγων δάκρυα, *moistening hot tears* : i. e. *with burning and streaming tears*.

125. **Αγαμέμνονα**, accus. governed by **τάκεις οἰμωγάν** as = **οἰμώγεις** (G. 159, N. 4 ; C. 475, b ; H. 544, e ; Cur. 402, Obs. 2). Cf. Aesch. *Supp.* 528, γένος νέωσον εὐφρον' αἰνον, *recall the soothing legend of our race*, = αἰνει γένος : *ib.* 627, μήποτε κτίσαι βοὰν μάχλον "Αρη, never to raise a cry of wanton war, = μήποτε βοῶν "Αρη.

126, 127. **ώς** : Utinam (G. 251 ; C. 648, d ; H. 721, 1, a ; Cur. 514). *Il. XVIII.* 107, ως ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο, *would that*

*contention might cease from gods and men; Od. I. 47, ὡς ἀπόλοιτο καὶ ἄλλος, would that another might perish; Eur. Hipp. 407, ὡς δλοιτο παγκάκως, would that he might perish most basely, where Brunck and Erfurdt less well read ὡς, sic. Hermann, indeed (ad Ai. 904), denied that ὡς could have the meaning εἴθε, utinam; but the passages quoted seem against him.*

129, 130. γενέθλα, γενέθλη, *stock, race*; but τὰ γένεθλα, proparoxytone. — γενναῖων (G. 176; C. 412; H. 582; Cur. 408, 1). — ήκετε, κ. τ. λ., *you have come to assuage my woes*. For syntax of καμάτων (G. 180, 174; C. 405, 432, d; H. 584, c, f; Cur. 419, e). — παραμύθιον, accus. in apposition with the motion of ήκετε = ὀδὸν ἐληλύθατε; cf. v. 966; Eur. *Or.* 1105, Ἐλένην κτάνωμεν, Μενέλεῳ λύπην πικράν, *we slew Helen, a bitter grief to Menelaus*.

132. οὐδέ=ἄλλ' οὐ; *Il. XXIV.* 25, ξνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἡρη, *then it was agreeable to all the rest, but by no means to Juno*.

133. μὴ οὐ, κ. τ. λ., (so as) *not to wail for my unhappy father* (G. 283, 7; C. 713, f; H. 847; Cur. 621, c).

134. ἀμειβόμεναι, *ye who reciprocate the tenderness of friendship's every tie*: ἀμειβεσθαι is usually construed with acc. pers., dat. rei, e. g. ἀμ. τινα δώροις; but sometimes acc. pers. and cognate acc. rei, e. g. Pind. *P. IX.* 40, τὸν δὲ Κένταυρος...μῆτιν ἐὰν (cogn. acc.) εὐθὺς ἀμειβετο, *him the Centaur, at once answered, with his counsel*.

136–138. ἵκνοῦμαι, *I beseech you*. In Tragedy this form is used just like ἵκετεύω *to supplicate*. Soph. *Aj.* 588, σὲ πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἵκνοῦμαι, *I beseech you by your child and by the gods*. — ἄλλ'... ἀνστάσεις, *but you will never raise your father from Pluto's lake where all must go*. — τὸν γ' ἐξ Ἀττα = τὸν ἐν Ἀττα λίμνᾳ: Ἀττα is Doric gen. for Ἀττου. Xen. *Anab.* I. 1, δοτις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, *whoever of those from the King (instead of with the King) came to him*. Cf. v. 1307. — λίμνας: Virg. *AEn.* VI. 107, tenebrosa palus Acheronte refuso: *the gloomy lake from the overflowing of Acheron*. There were two lakes called Ἀχεροντία λίμνη: 1. In Epeirus; the R. Acheron flowed through it, and the νεκυομαντεῖον (*oracle of the dead*) of Herod. v. 92 stood on its banks. 2. In Campania, between Cumæ and Misenum.

139. ἀνταις, *supplications*: (ἀντομαι.) Hesych. gloss. ad loc. ἀντήσει (scribe ἀντησι) • λιτανεῖαις, ἀντήσεσι • whence Hermann ἀνταις.

Schneidewin, οὐτε γέοις οὐτε λιταῖσιν, against metre of strophe, v. 123, τāκεῖς | ὠδ ἀκόρεστ | ὅν οἰμῶγάν.

140, 141. ἀπὸ τῶν μετρίων, *deserting moderation*; cf. Plat. *Rep.* p. 470, B, καὶ οὐδέν γ', ἔφη, ἀπὸ τρόπου λέγεις, *and nothing at least, he replied, do you say abhorrent to common-sense*; Plat. *Theæt.* p. 179, c, οὐκ ἀπὸ σκοποῦ εἴρηκεν, *he has spoken not wide of the mark*. — ἐπ' ... διόλλυσται, *by your constant wailing you pass by a way that is fatal into extremest woe*. — ἐπί, with διόλλυσται, = ἔρχει or βαλνεῖ, as involving the notion of a fatal course: cf. Dem. *Meid.* p. 560, ἀλλὰ δεινοὶ τινὲς εἰσι... φθείρεσθαι πρὸς τοὺς πλουσίους, *they are terrible fellows for running after the rich*.

142, 143. ἐν οἷς, *where*. — τι μοι, *why*, *I ask*. μοι is the ethical dative (G. 184, N. 5; C. 462, e; H. 599; Cur. 433); cf. Herod. VIII. 68, εἰπεῖν μοι πρὸς βασιλέα, *Mardonius, speak, I pray you, to the King, Mardonius*. — τῶν... ἔφιει, *do you long for those things hard to bear?* ἔφιει, 2 sing. pres. indic. mid. Schol. ἔφιγ.

145. *νήπιος* δς: the masc. is used in putting an abstract case, though it is put with special reference to a woman (C. 490; H. 520, ff): e. g. v. 771 (I feel my son's death, says Clytaemnestra), οὐδὲ γάρ κακῶς | πάσχοντι μῆσος ὅν τέκη προσγίγνεται, *for not even does the one who has been ill-treated cherish hatred towards those whom she has borne*. Soph. *Tr.* 151 (young girls, says Deianeira, cannot sympathize with the cares of womanhood till they enter upon them) — τοτ' ἀν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν | πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι, *then might one realize, when reflecting on her own condition, with what cares I am oppressed*.

146. *γονέων*: the plural is sometimes used in vague or mysterious reference to a particular person (C. 489; H. 518, c; Cur. 362, Obs.). Thus v. 346, τῶν φίλων = τοῦ πατρός: Æsch. *Cho.* 47 δεσποτᾶν θανάτοισι of Agamemnon's murder. For its syntax (G. 171, 2; C. 432, c; H. 576; Cur. 420).

147. ἔμε γ': the accus. instead of usual dative; cf. Soph. *Ai.* 584, οὐ γάρ μ' ἀρέσκει γλῶσσά σου, *for your tongue does not please me*. Dindorf added ἀνδάνω; but see Pors. ad *Phæn.* 1623, “exemplum desidero ubi ἀνδάνω accusativum regit.” Yet ἔαδα, Doric perf. of ἀνδάνω, takes accus., Theocr. XXVII. 22, νόον δ' ἔμδν οὔτις ἔαδε, *no one has pleased my spirit*. — ἄραρεν φρένας, *has pleased my mind*: ἄραρεν is Ion. for ἄραρεν, 2d aor. ἀραρίσκω: *Od.* v. 95, καὶ ἄραρε θυμὸν ἔδωδῆ,

*he fitted, suited his soul with food*; Pind. *N.* v. 81, ἡ Νεμέα μὲν ἀράρε, *Nemea suited, favored him*. But ἀράρε, perf. intrans. — **φρένας**, cf. **κάρα**, v. 99, note.

148. **Ἴτυν**: *αἱ ἵτυν | αἰενὶ ἵτυν ὅλοι φῦρέται*. For *ἵτυν* and *ἵτυν* close together, Schneidewin compares *Il.* v. 31, **Ἄρες**, **Ἄρες βροτολοιγέ**; Soph. *O. C.* 883, **ἀρ' οὐχ ὑβρις τάδ'**; *ὑβρις*; Soph. *Phil.* 296, **ἀλλ' ἐν πέτροισι πέτρον**; Soph. *O. C.* 442, **οἱ τοῦ πάτρὸς τῷ πάτρι**.

149. **δρυς ἀτυχομένα Διὸς ἀγγελος**, *heart-broken bird, messenger of Jove*. The nightingale was called Jove's messenger because it ushered in the spring.

150. **σὲ...θεόν**, *but I count you a true goddess*, — a goddess by the true divinity of faithful sorrow : — not, as Musgrave takes it, “ob felicitatem qua præ hominibus fruuntur immortales,” i. e. on account of the *happiness* of her lot in being permitted to indulge her regret. For **νέμω σε θεόν** is not **μακαρίζω σε**, but **ἔξιστῷ σε ταῖς ὡς ἀληθῶς θεαῖς**.

153 – 162. **μούνα**, Ionic for **μόνη**. — **βροτῶν**, gen. of the whole after **μούνα**. — **πρὸς δὲ τι...ξύναιμος**, *with respect to whatever (grief) thou art less-temperate (περισσά, fem.) than those in the house to whom thou art closely allied by race and kinship*. For syntax of **οἷς** (G. 186; C. 451; H. 602; Cur. 436). The metre alone would show that **περισσά** cannot be neut. plur. used adverbially. — **οὐα Χρυσόθεμις ζώει**, *one of whom, Chrysothemis, is living* (lit. *like as Chrys., who is living*), i. e., **οὐα Χρυστ.**, **ἡ ζώει**. — “**οὐα pauci** codd., inter quos Palat. : plerique cum Aldo, **οὐα**,” Dind. — **οὐα** (which is against metre) would refer back to **οὗτοι σοι μόνη**: “*considering what a life is led by Chrys.,*” &c. — **καὶ**: *Il.* IX. 145, **Χρυσόθεμις καὶ Λαοδίκη καὶ Ιφιάνασσα**: where Schol., **Λαοδίκη** · **μία τῶν Ἀγαμέμνονος θυγατρῶν** **ἥν οἱ τραγικοὶ Ἡλέκτραν εἶπον**, *Laodice, one of the daughters of Agamemnon whom the tragic writers call Electra*. — **Ιφιάνασσα**: Lucretius (I. 85) identifies Iphianassa and Iphigeneia. Sophocles evidently distinguishes them, although neither Clytaemnestra nor Electra mentions Iphigeneia by name (vv. 530 – 594). Homer, who mentions Iphianassa, is silent respecting the immolation of Iphigeneia. That legend first appears in the **Κύπρια** of **Στασίνος** of Cyprus, Cyclic poet, flor. circ. 780 B. C. — **κρυπτᾶ**, **κ. τ. λ.**, *and he who is mourning in secluded youth*, i. e. Orestes: **κρυπτᾶ** refers to his concealment since the murder of his father. — **ἀχέων** is a participle, and not gen. plur. depending on **κρυπτᾶ**, in iuventute a malis semota, as Ellendt takes it (*Lex.* s. v. **ἀχος**). In

enumerating Electra's fellow-sufferers, it would not have been effective to add that one of them did not suffer. Ellendt's interpretation was probably suggested by a fancied incongruity between ἀχέων and δλβιος; but see on v. 160. — δλβιος... Ὀρέσταν, *happy because the famed land of the Mycenæans shall one day welcome him*, — *Orestes, of noble birth, by Jove's kind escort brought back to his home*. The term δλβιος is explained and limited by the clause δν... δέξεται, and δν = δτι αντόν. Cf. Hes. *Theog.* 954, δλβιος, δs μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας | ναίει ἀπήμαντος, *happy, because having achieved a great work among immortals he dwells where there is no misery*. — βήματι = πομπῇ, as if from the causal tenses βήσω, ἔβησα. — γάν (G. 162; C. 472, g; H. 551; Cur. 406). — Ὀρέσταν is acc. because of the relative δν, instead of being in the nominative with δλβιος. Its position as the last word in the strophe adds greatly to its effect.

164–172. δν...οιχνῶ, *whom, forsooth, unweariedly expecting...continually I roam*: οιχνῶ: Mæstæ oberrationis vim habet, Ellendt, s. v.: so Suidas, s. v. οιχνῶ. περιέρχομαι. Cf. Soph. *Ai.* 561, τηλωπὸς οιχνεῖ, *he is gone far from sight*. — τὸν, κ. τ. λ., *bearing this “endless doom of woe.”* For the article used as a pronoun, cf. vv. 376, 564, Soph. *Ant.* 31, τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα...κηρύξαντ' ἔχειν, *they say this worthy Kreon has proclaimed such things*. — ὃν τ' ἔπαθ', *both what he has suffered*, i. e. his own wrongs at the hands of Ægisthus and Clytaemnestra; not, as the Scholiast says (followed by Dind. and Schneidewin), ὃν εῦ ἔπαθεν ὑπ' Ἡλέκτρας. — ὃν τ' ἔδαη, *and what he has been taught*, i. e. the reports brought by Electra's messengers of the tyranny to which she was subjected. For syntax of ὃν with these verbs (G. 171, 2; C. 432; H. 576; Cur. 420). — τι... ἀπατώμενον, *for which of all the messages that reach me is not mocked by the result?* Cf. τοσόνδε ἥβης, v. 14 note. Also cf. (G. 168; C. 416; H. 559; Cur. 412).

174. ούρανῷ: for dat. (G. 190; C. 469, b; H. 612; Cur. 442). Cf. also vv. 244, 313, 1331; *Il.* XVI. 595, δs Ἐλλάδι οἰκία ναίων, *who dwelling in Greece*; Hes. *Op.* 8, αἰθέρι ναίων: and so names of towns in prose, Plat. *Menex.* p. 245, A, Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς; Madv. *Synt.* 45, b.

176, 177. φ...ἐπιλάθου, *to whom assigning (i. e. as his province) thy very grievous wrath, neither vex thyself too much, nor quite forget those whom thou dost detest.* For this same use of νέμω, cf. Soph. *Ai.* 258:

**πότερα δ' ἄν,** εἰ νέμοι τις αἴρεσιν, λάβοις, *if any one should assign you the choice which would you select? — οἷς*, i. e. τούτοις οὖς (G. 184, 2; C. 456; H. 595, b; Cur. 430, b; Madv. 103).

178. **εὐμαρής**, not so much *soothing* (Soph. *Phil.* 697, **εὐμάρεια** = *alleviation*) as *smoothing*, facile, bringing about the accomplishment of things which now seem hopeless.

180. **ό**, belongs with **παῖς**. — **Κρίσαν**, said to be the capital of Strophius, at whose court Orestes was reared. Ulrichs, *Reisen in Griechenland*, has proved: 1. that **Κρίσσα** or **Κρίσα** lay inland, a little S. W. of Delphi; 2. that **Κίρρα** was afterwards built at the head of the Gulf called **Κρισαῖος κόλπος** from the more ancient town. This misled Strabo into supposing Crisa to have been the port, Cirrha the inland town: IX. p. 418, **Κρίσσα...πρόκειται τῆς Κίρρας**.

181. **βούνομον ἀκτάν**, in appos. with **τὰν Κρίσαν**: *Crisa, where herds roam beside the sea*: **Κρισαῖον πεδίον**, the plain stretching from Crisa to the Gulf; **Κιρραῖον πεδίον**, the narrower environs of the port. At the end of the First Sacred War (595–585 B. C.) the Amphictyonic league razed Cirrha and consecrated the Crisæan plain. It remained inviolate till 357 B. C., when the cultivation of a part by the Amphissæans became the cause of the Second Sacred War (357–346 B. C.). Thus Soph.'s **βούνομος ἀκτή** is literally true of his own day. — **ἔχων**, *habitans*. Distinguish two senses of **ἔχειν χῶρον**: 1. *to be in* a place; Soph. *O. C.* 296. ΧΟ. **πατρῷον ἀστυ γῆς ἔχει**, *he occupies the ancestral city of the land*; 2. *to sway* a place, said of the tutelar god, *Æsch. Eum.* 24, **Βρόμιος δ' ἔχει τὸν χῶρον**, *and Bacchus rules the place*: or of the king, though *absent*, Soph. *Ai.* 135, **Τελαμώνιε παῖ...Σαλαμῖνος ἔχων βάθρον**,

... “O son of Telamon  
Who rulest o'er our sea-girt Salamis”

(said to Ajax *at Troy*).

182. **ἀπερίτροπος**, *regardless*: but neither **περιτρέπομαι** nor **περιτροπέω** (epic) nor **περιτροπή** ever means *heeding*, like the epic **μετατρέπομαι** and the Attic **ἐντρέπομαι**.

185, 186. **ό πολὺς** = **ό πλείων**, *the greater part of my life*, &c. Soph. *Ant.* 672, **τῶν δ' ὀρθουμένων | σιγεῖ τὰ τολλὰ σώμαθ' ἡ πειθαρχία**, *obedience saves the greater part of those who are governed*; Herod. I. 75, **ό πολλὸς λόγος**, *the prevalent report*. — **βίοτος** (C. 508; H. 500, b): the word refers not to time of life, but to *vigor* of life. — **ἀνθε-**

**πιστος**: not *amid unfulfilled hopes* (Schneidewin), but *without hopes*. Electra had long been *expectant*; but hitherto she had had no grounds for being *sanguine*. — οὐδ' ἔτ' ἀρκῶ, *I can hold out no longer*.

187, 188. **τοκέων**: Agamemnon was dead; Clytaenestra lived indeed, but was a **μήτηρ ἀμήτωρ**, *unmothered mother*, v. 1154. — **ἀς**... **ὑπερισταται**, *whom no dear husband cherishes* (lit. *stands over*, i. e. for protection): the **ἀς** is governed by the force of the preposition (G. 177; C. 699; H. 583; Cur. 424).

189. **ἔποικος**, *alien*. — **ἔποικος**, the emigrant with respect to his new home; **ἀποικος** with respect to his old home: Arnold *ad Thuc.* II. 27. The contemptuous sense of the term is illustrated by the position of the **μέτοικοι** at Athens. They could not acquire landed property; they paid the **μετοίκιον** (tax of ten drachmas), and were equally liable to the **λειτουργίαι** (public services of any kind) and **εισφοραί** (extraordinary war tax). If such was the condition of the *resident alien*, **μέτοικος**, it is intelligible that **ἔποικος**, a *newly arrived alien*, should have been a term of reproach. Cf. *Il. XVI.* 59, **ώσει τιν' ἀτίμητον μετανάστην**, *like some dishonored alien*.

192. **ἀμφισταμαι**: in strictness, the parallelism of the clauses with **μέν** and **δέ** required **ἀμφισταμένη**. The finite verb is substituted by a sort of anacolouthon.

193, 194. **οἰκτρὰ μὲν...πατρώαις**, *there was a voice of wailing at the return, and a voice of wailing when your father lay at table* (lit. *on the ancestral couches*). (1) **ἡ ἐν νόστοις αὐδή** — the presages of impending evil which were in the mouth of the people when their king came home to the wife who had notoriously betrayed him. Especially, the **οἰκτρὰ αὐδή**, the prophetic lament of Cassandra (Æsch. *Ag.* 1039–1148), **ὅτοι, πόποι, δᾶ...ἰώ πόνοι πόνοι πόλεος δλομένας τὸ πᾶν, woe! woe!** *O earth! ... alas! alas for my city which is utterly destroyed*, — (2) **ἡ ἐν κοίταις αὐδή** — the cry of the dying Agamemnon (Æsch. *Ag.* 1343, **ῶμοι πέπληγμαι καιρίαν πληγὴν ἔσω, woe is me! I am stricken a mortal blow within**) — slain, acc. to Æsch., in the bath (**περῶν λουτρά**, *Eum.* 603), acc. to Sophocles, at a banquet (**δειπνων**, v. 203). — **νόστοις**: the return from Troy: the plur. was familiar in this sense, as more than one poem of the epic cycle was entitled **Νόστοι**, *Passages in the Return*. The most famous — that by Agias of Trœzen (flor. circ. 740 B. C.) — narrated the sin of Ajax against Pallas — the return of Agamemnon — his murder — and the vengeance of Orestes.

195, 196. δτε...πλαγά, *when the stroke of the all-brazen axe was aimed direct against him.*

197. δόλος, κ. τ. λ., *it was guile that planned, it was lust that did the deed.* — Έρος: Æschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytæmnestra. In Æschylus, therefore, she is the mother stung to madness by the immolation of her daughter: e. g. *Ag.* 1390. But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigeneia, and degrades Clytæmnestra to her Homeric place, — that of accomplice to her paramour. (*Od.* IV. 92.)

198. δεινάν, κ. τ. λ., *when, in ghastly union, they had bodied forth a ghastly shape:* μορφάν — the crime itself, imagined for an instant as an embodied horror, reflecting the lineaments of the guile and passion which had conceived it. Cf. Thuc. III. 81, πᾶσά τε ίδεα κατέστη θανάτου, *and every form of death was perpetrated:* Virg. *Geo.* IV. 506, *Tam multæ scelerum facies:* Tac. *H.* III. 28, *varia pereuntium forma et omni imagine mortium.*

199. εἴτ' οὖν: (1) εἴτ' οὖν θεὸς εἴτε βροτός: οὖν refers to the question at large, and places the alternatives on a par: whatever be the truth about the matter — *whether the one who did this was a god or a mortal.* (2) εἴτε θεὸς εἴτ' οὖν βροτός: οὖν introduces the second alternative with a shade of fretful despondency, as a last guess: *whether it was a god, or possibly — I cannot pretend to say — a mortal.* — βροτῶν is gen. of the whole with ήν (G. 169; C. 422; H. 570, 559), which implies τις understood, cf. Thuc. I. 65, καὶ αὐτὸς ήθελε τῶν μενόντων εἶναι, *he wished to be one of those who remained*, Madv. *Synt.* § 51, c.

201, 202. ω...μοι, *oh!* *that day which came verily above all others to me most odious:* πασάν Doric for πασῶν (G. 39; C. 20, a; H. 128, D). “The sense would be complete without πλέον, or with ἐχθρά, instead of ἐχθίστα, but the union of the two constructions gives force to Electra’s expression of her feeling.” Woolsey, ad loc. For δῆ, which is intensive with superl., cf. Thuc. I. 50, ναυμαχία γὰρ αὕτη... μεγίστη δὴ τῶν πρὸ ἐαυτῆς ἐγένετο, *for this naval battle was verily more important than any that have preceded it.*

205. ίδε = ξπαθε, *suffered* (lit. *saw*), cf. Eur. *Bacch.* 357, δπωσ... θάνη, πικρὰν βάκχευσιν ἐν Θήβαις ίδων, *that he may die having experienced a bitter Bacchic revelry in Thebes.*

206-209. θανάτους, plural for singular: cf. Æsch. *Cho.* 47, θανά-

*τοισιν* of Agam.'s *murder*: Soph. *O. T.* 496, ἀδήλων θανάτων, of the *mysterious murder* of Laius. — διδύμαιν χειροῖν, *two right hands*, i. e. Clytaemnestra and Ægisthus. For syntax (G. 176, 171, 2, n. 1; C. 412; H. 582; Cur. 408, 1). — πρόδοτον, i. e. *betrayed to misery*: not deserted, ἔρημον. — οἰς: the masculine is used because of the murderers implied in χειροῖν.

210. ποίημα...πόροι, *may...cause to experience avenging woes* (G. 251; C. 638; H. 721; Cur. 514). Observe the bitter alliteration.

211. ἀγλαῖας, *triumph* (G. 170, 2; C. 432; H. 576; Cur. 420). — ἀπονείατο, 2 aor. mid. opt. v. ἀπονίναμαι, the pres. act. ἀπονίνημι not being in use. In the Ionic dialect, the 3d pers. plur. of the perf. and plup. indic. pass., and of the opt. mood midd. and pass., changes *ν* before -ται and -το into *α*: e. g. κέκλινται, κεκλίαται: τύπτουντο, τυπτοίατο. If *α* precedes -νται or -ντο, the Ionians change it into *ε*: e. g. ἵστανται, ἵστεαται: ἵσταντο, ἵστεατο.

214, 215. οὐ γνώμαν ἴσχεις, *do you not realize?* — ἐξ οἶων, *by what means*: i. e. by these stormy lamentations. The Scholiast wrongly ἐξ οἶων ἀγαθῶν εἰς τὸ ἀνιαρὸν ἐλήλυθας: whence Schneidewin suggests ἐξ οἶων | ἀγαθῶν οἵας εἰς ἀτας, proposing, for the metre, to omit *σοι* (which he reads for *οι*) in strophe v. 195. But the Chorus do not speak of a violent change — ἐξ ἀγαθῶν εἰς ἀτας — in Electra's fortunes: those fortunes had at no time been bright. They speak rather of the *ἀται* devised for her by others as aggravated by the *ἀται* which she brought upon herself. — τὰ παρόντ' = νῦν. — οἰκεῖας, *of thy own making*; so *Ai.* 260, οἰκεῖα πάθη, *self-inflicted woes*. Your imprecations of vengeance on the murderers (vv. 209–212: 110–116) do harm to no one but yourself; they merely provoke Clyt. and Æg. to treat you worse than ever.

217, 220. πολύ τι κακῶν, *an excess of woes*. — τὰ δέ, κ. τ. λ., *but such things* (πόλεμοι, open wars) *ought not to be waged* (οὐκ ἐριστά = οὐ δεῖ ἐρίζειν) *with the powerful* (G. 184, 2; C. 455; H. 595, c; Cur. 430, c), ὥστε πλάθειν (the infin. being here *epexegetical*), *so as to come into conflict* (with them): i. e. *but such strife should not be pushed to a conflict with the strong*.

221, 225. δεινοῖς, κ. τ. λ., *terrible things compelled me, terrible*. *I realize it.* — δργά, *wrath*, i. e. the wrath which I feel. — ἀλλ', ἐν γὰρ δεινοῖς, κ. τ. λ., *but (I will say no more) for amid such horrors I will not restrain these curses*. Brunck, ἀλλ', ἐν γὰρ δεινοῖς (εἰμι,) οὐ σχήσω.

But ἀλλὰ γάρ = *et enim*, an elliptical phrase: Eur. *Phæn.* 1307, ἀλλὰ γάρ Κρέοντα λεύσσω..., παύσω τοὺς παρεστῶτας γέοντας.

226. τίνι γάρ, κ. τ. λ., *else* (i. e. if I ceased to mourn) *in whose sight, whose thoughts are seasonable, could I ever enjoy a seemly fame?* (lit. *from whom should I be called by a pleasant word*): τίνι instead of the more usual ὑπό τινος, and ἀκούω in the pass. sense like Lat. audire: see Liddell and Scott under ἀκούω, lli. Cf. Soph. *Ant.* 904, καίτοι σ' ἔγω τίμησα, τοῖς φρονοῦσιν, εὖ, *yet, in the judgment of the wise, I honored you.*

229, 230. ἀνετε, 2 aor. act. imperative, v. ἀνίημι. — ἀλυτα κεκλήσται, *shall be numbered with the cureless.* Ellendt, s. v. καλεῖσθαι: “Est ubi gravior paullo circumlocutio verbi substantivi videtur.” It is always *gravior paullo*, meaning 1. to bear a name to which a certain prestige attaches: v. 365: νῦν δὲ ἔξδν πατρὸς | πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ | τῆς μητρός, *but now when it is permitted thee to be called the child of a sire pre-eminent in rank, choose to be called thy mother's.* 2. to be ranked permanently in some particular class or category: *Æsch. Cho.* 1026, πυρὸς τε φέγγος ἀφθιτον κεκλημένον, *and the blaze of fire which is ranked as imperishable.*

232. ἀνάριθμος, κ. τ. λ., “*Nor pause to count my tears*” (lit. *thus numberless in respect to tears*). — θρήνων, genitive depending on ἀριθμός in ἀνάριθμος: cf. v. 36 (G. 180, N. 1; C. 436, R. B, b; H. 584, b; Cur. 414, 5, Obs. ; Madv. 63, 1).

233–250. These verses form the ἐπωδός, — the sequel, in a lyric passage, to the regular ὁδή of strophe and antistrophe. The term is not Aristotle's, but is from Dion. Halicarn., Περὶ συνθέσεως δνομάτων, ch. XIX.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστρόφοις τὰς αὐτὰς ἀγωγὰς (*measures*).

233–235. εὐνοίᾳ (G. 188; C. 466, 1, a; H. 607). — ἄταις: the dat. depends on the notion of *adding* (προστιθέναι) involved in τίκτεν. This is the true reason why, *here*, the simple dat. seems to stand for the dat. with πρός. In Eur. *Phæn.* 1496, φόνῳ φόνος Οἰδιπόδα δόμον ὀλεσεν (*murder by murder has destroyed the house of (Edipus)*) φόνῳ does not stand, as has been said, for πρός φόνῳ, but is the dative of the instrument or means.

236. καὶ τί μέτρον, *and (supposing my grief is immoderate) is not my wretchedness without measure?* (lit. *what is the measure of my woe*): κακότητος (G. 167, 5; C. 440; H. 567). — ἔφυ: the 2 aor. of this verb is often used in the sense of a present. Soph. is very fond of

this *καὶ* : e. g. *Phil.* 1247, NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. ΟΔ. *καὶ πῶς δίκαιον* ; NE. *but if just, this is better than wisdom.* Od. *And how just?* — φέρε, without *εἰπέ* : cf. Ar. *Ach.* 541, φέρ', εἰ Λακεδαιμονίων τις, *come, if some one of the Spartans, &c.*

237. ἐπὶ τοῖς φθιμένοις, *in the case of the dead*: the genitive with ἀμελεῖν is the more usual construction, though it even governs the acc. By *τοῖς φθιμ.* Electra further explains τί μέτρ. κακότ. ἔφυ; A life has been taken : that wrong is ἀμετρον, for it can never be repaired. In such a case, there can be no definite period of mourning, — no stated interval after which the grief may be laid aside and forgotten. The relative of the slain can only mourn indefinitely (ἀνάριθμος θρήνων, v. 232), until the time shall come for settling the account.

239–243. *εἴην* and *ξυνναίοιμ'*, opt. of wishing (G. 251; C. 638; H. 721; Cur. 514). — *εἴ τῳ πρόσκειμαι χρηστῷ*, *when my lot is cast in pleasant places.* So v. 1040: *ῳ σὺ πρόσκεισαι κακῷ*, *evil in which thou art implicated.* The verb usually implies a connection with something good : e. g. Eur. *Rhes.* 162, παντὶ γὰρ προσκείμενον | κέρδος πρὸς ἔργῳ, *for the gain connected with every deed.* Cf. Soph. *Trach.* 462, οὐδε τὸ οὐδὲ ἀν εἰ κάρτ' ἐντακείη τῷ φιλεῖν, *not even if she were absorbed by love:* instead of the more usual construction in Soph. *El.* 1311, μῆσός τε γὰρ παλαιὸν ἐντέτηκε μοι, *for the old hate has sunk deep into me.* — *ξυνναίοιμ'...γδων*, (nor) *may I dwell there (lit. with it) in peace, if I restrain my piercing sorrows' wings so as not to honor my father:* γονέων, i. e. πατρός. Cf. Eur. *Hec.* 403, χάλα τοκεῦσιν εἰκότως θυμούμενοις, *be indulgent to a parent who is rightly angered:* i. e. μητρί. For the syntax of the gen. (G. 180, 2, 171, 2; C. 432; H. 584, c). — *ἐκτίμους* denotes the result of *ἰσχουσα* = *ώστε μὴ τιμᾶν*, and the participle is instead of a protasis in the fut. indic. (G. 226, 1; C. 635; H. 751, 789, e).

244. *γῆ* = *ἐν γῇ*: cf. v. 174, οὐρανῷ, note: v. 747, πέδῳ: Soph. *O. T.* 1266, ἐπεὶ δὲ γῆ | ἔκειτο τλήμων, *when the wretched being was laid on the ground.* — Dindorf, Brunck, and others read *γᾶ*, nom., *mere dust*: and Ellendt says (s. v. *γῆ*): “*Semel de cineribus mortui dictum exstat, γᾶ τε καὶ οὐδὲν ὄν.*” But it is difficult to believe that *γῆ* could stand for *σποδός*. — *γᾶ τε καὶ οὐδὲν ὄν*, *both buried and extinct.* Agam. was buried ; but according to Greek ideas he was by no means extinct. See *Æsch. Cho.* 346–352. *He moves dear, in that other world,*

*to his comrades who died nobler deaths, looming in the shades an august and royal form* (*σεμνότιμος ἀνάκτωρ*), *in attendance on the greatest kings of that dark realm; for upon earth he was a king.* Compare Soph. *El.* 839: *And now, beneath the earth, πάμψυχος ἀνάσσει, he rules in plenitude of force.* In the *Choëphoræ*, Orestes and Electra invoke at length (470–500) the aid of this potent spirit. They remind the dead that by his aiding them men shall know him to be a living energy — *οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών*, for so you *are not dead, although you have died.* *Cho.* 495. Cf. v. 1419 of this play. Here, Electra means that to abandon grief would be to act as if the dead were buried *and* extinct. Rather must she remember that his living spirit constantly yearns to be avenged, and must hold herself continually prepared to act in sympathy with that wish. — *οὐδέν* : *μηδέν* might have been expected to follow *εἰ*. But the words *οὐδέν-ῶν* coalesce into the single notion of *ἀπολωλός*.

**245–250.** For *εἰ κείστεται...ἔρροις ἀν* (G. 227; C. 651, 1; H. 750). — **δώσουσ',** κ. τ. λ., *give satisfaction in revenge for blood.* — **ἔρροις,** *cease.* — **ἔρροις τ' ἀν αἰδώς** = **ἔρροις ἀν αἰδώς τε.** — **ἀπάντων τ' εὐσέβεια** for **ἀπάντων θνατῶν αἰδώς τε εὐσέβειά τε.** Cf. v. 106, note.

**251–471.** This passage forms the *ἐπεισόδιον πρώτον*. See Arist. *Poet.* 12. 25, *ἐπεισόδιον δὲ μέρος δλον τραγῳδίας τὸ μεταξὺ δλων χορικῶν μελῶν, an episode is all that part of a tragedy which comes between whole choric songs.* There are in this play three *ἐπεισόδια*, separated by three *στάσιμα μέλη*: (1) *πρώτον*, 251–471; *στάσιμον πρώτον*, 472–515; (2) *δεύτερον*, 516–1057; *στάσιμον δεύτερον*, 1058–1097; (3) *τρίτον*, 1098–1383; *στάσιμον τρίτον*, 1384–1397.

**251–327.** *Chor.* We came in your best interests, which are to us as our own; but you know what is best. *El.* I am ashamed, my friends, if I seem too impatient of my woes; but remember what they are — to live subject, in my father's house, to my father's murderers — to bear the taunts of an unnatural mother, and of the man who usurps my father's place — to wait for Orestes, and to wait in vain. *Chor.* Is Ægisthus at home now? *El.* No, absent in the country. *Chor.* Then is it safe for us to speak with you: what tidings of your brother? *El.* Only promises. *Chor.* Take courage: he is true-hearted; he will redeem them. [Enter **CHRYSOTHEMIS**, v. 328.]

**251–253.** *ἔγώ...ἡλθον, I indeed, my child, have come not only to help*

*on your cause but also my own*: i. e. your interests are mine; your welfare is as dear to me as my own. — **καὶ...καὶ** = Lat. *cum...tum*. — **νίκα**, *prevail*: of victory in discussion, Soph. *Ant.* 1353, **παῦσαι** · **κρατεῖς τοι τῶν φίλων νικώμενος**, *cease, verily you conquer in being overruled by friends*.

254, 255. **εἰ...ἄγαν**, *if, by reason of my many dirges, I seem to you to be too sorrowful*: for dative cf. **γήρᾳ**, v. 42, note; also G. 188; C. 466, 1, a; H. 611; Cur. 439.

256–258. For the article with **βίᾳ** (G. 141, b; C. 522, c; H. 529). — **σύγγνωτε**, *be indulgent*. — **πῶς...δν**, *for how could a woman who is nobly born, witnessing the woes connected with her father, fail to do this*: **πατρῷα** means connected with the father, and inherited by the children: Soph. *O. C.* 1196, **πατρῷα καὶ μητρῷα πήμαθ' ἄπαθες** (said to Oedipus), *the woes connected with father and mother that you suffered*: **όρῶσα** is for optative with **εἰ** (G. 226, 224; C. 635; H. 751; Cur. 583).

259, 260. **ἄγω** = **δ**, **ἔγω**, and the relative takes **πήματα** for its antecedent. — **θάλλοντα**, **κ. τ. λ.**, *flourishing rather than declining*. Cf. Soph. *Phil.* 259, **ἡ δ' ἐμὴ νόσος | ἀεὶ τέθηλε κάπι μεῖζον ἔρχεται, but my disease ever increases and becomes more violent**.

261, 262. **ῷ**, *to whom*: dat. after **ἔχθιστα** (G. 185, 184, 2; C. 456; H. 595, c; Cur. 430, c). — **πρῶτα**: the series is **πρῶτα**: **εῖτα**, v. 262; **ἔπειτα**, v. 266; **τελευταῖαν** (**ὕβριν**), v. 271. — **τά**, *the deeds*: subj. of **συμβέβηκεν**, which with **ἔχθιστα** is translated: *became most odious*. She who **φύσει** was **φιλτάτη** (as a near relation) has become, **κατὰ συμβεβηκός** (by the force of circumstances) **ἔχθιστη**.

264. **κάκ τῶνδ' ἀρχομαι**, *and by these I am ruled*; **ἐκ** for **ὑπό** of the agent is Ionic: cf. *Il. II.* 669, **ἐφίληθεν | ἐκ Δίος**, *they were beloved by Jove*; Herod. *VII.* 95, **προσετέτακτο ἐκ βασιλῆος**, *it had been ordered by the king*. Rare in Attic: Xen. *Hellen.* *III.* 96; cf. v. 1411. It denotes less direct and active causation than **ὑπό**. Thus in two of the three passages quoted it is used of kings: — of Zeus, whose favor falls on men from his distant heaven, — of the **μέγας βασιλεύς** who gave the order, — and of the **μέγας βασιλεύς** who made the grant.

264, 265. **μοι λαβεῖν...πέλει**, *it is my lot equally to receive and to suffer want*. **πέλει** is not elsewhere found with the infin. (as **ἐκπέλει** is in Soph. *Ant.* 478). Compare, for the omission before **λαβεῖν** of the article prefixed to **τητάσθαι**, Eur. *Her.* 476, **γυναικὶ γὰρ σιγή τε**

καὶ τὸ σωφρονεῖν | κάλλιστον, *for silence and prudence are most excellent in a woman.*

266. **ἔπειτα**: here = *thirdly*: it forms a strong antithesis to **πρῶτον**, and so = *secondly*, when two things—an earlier and a later—are broadly opposed: e. g. Eur. *I. T.* 1263, *τά τε πρῶτα τά τ' ἔπειτα δσα τε ἔμελλε τυχεῖν, both what first and what later and as many things as are about to happen.* But in a long enumeration there is room for some finer shading between the strongly marked **πρῶτον** and the strongly marked **ἔπειτα**; and so here **εἶτα** (v. 262) comes between them.

267–269. **ἴδω**: **ἴδω** — **εἰσίδω**, v. 268 — **ἴδω**, v. 271. Schneidewin compares Soph. *Ant.* 898, *φίλη μὲν ἥξειν πατρὶ προσφιλῆς δὲ σοὶ, μῆτερ, φίλη δὲ σοὶ, καστγνητον κάρα, shall come dear to my father and dear to thee, my mother, and dear to thee, my brother.* — **ἔκεινω**, dative after **ταύτα** (G. 186; C. 451; H. 603; Cur. 436, b). — **παρεστίους**, *on the hearth*: this was at the altar of Zeus 'Ερκεῖος (Zeus of the Court, *ἔρκος*, i. e. the household Zeus), which stood under the open sky in the centre of the *interior* court (cf. Jupiter Penetralis): *Od. XXII. 334, Διὸς μεγάλου ποτὶ βωμὸν | Ἔρκείου ἵζοιτο, he should sit at the altar of mighty Hercæan Jove.* Virg. *AEn.* II. 512, *Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit.*

270. **ἔνθα** **ἔκεινον** **ώλεστεν**: Agamemnon was slain at a banquet (**δεῖπνων**, v. 203), and as he lay at the table (**ἐν κοίταις**, v. 194). The word **ἔνθα** therefore indicates, not the altar specially, but the domestic precincts generally, as contrasted with that outer court before the palace which formed the stage. Cf. vv. 1492–1498.

271, 272. **τελευταῖν**, *extreme*. — **τὸν αὐτοέντην**, *the author of a kinsman's death*: Ægisthus, son of Thyestes, was the cousin of **Ατρείδης Ἀγαμέμνων**. For this **αὐτο-**, cf. Soph. *Ai.* 840, **αὐτοσφαγεῖς | πρὸς τῶν φιλίστων ἐκγόνων, slain by kindred at the hands of dearest friends**; Æsch. *Ag.* 1059, **αὐτόφονα κακά, murderous horrors of kindred**. But in Herod. I. 117, **ὁ αὐθέντης** is merely opposed to **ὁ κελεύων ἀποκτεῖναι**. — **ἥμιν** is emphatic, *as respects us* (G. 184, 5; C. 462; H. 601).

275. **ἥ δ'**, κ. τ. λ., *but she is so abandoned that she dwells with this guilty wretch.* For **ἥ** used as a pronoun (G. 143, N. 2; C. 518; H. 525; Cur. 369): for the indicative with **ώστε** (G. 237; C. 671, d; H. 771; Cur. 565, Obs. 1). Between the old epic sense of **τλήμων**, *patient, much-enduring*, and the later sense, *suffering, unhappy*, an inter-

mediate usage may be noted. The Tragedians sometimes apply **τλήμων** to reckless depravity. In such cases the word has a mixed sense, tinged both by its ancient and by its later tone. It combines the notion of *hardihood* — *bold* guilt — with the notion of *misery* — *wretched* guilt : cf. **σχέτλιος**.

277. **ἔγγελῶσα τοῖς ποιουμένοις**, *as if exulting in her conduct* : **ἔγγελάν τινί** usually = to laugh *at* (a person) : here **ἔγγελάν τινί** = to laugh *in* a thing — to exult in it (G. 187 ; C. 699 ; H. 605 ; Cur. 437).

278, 279. **εύροῦσα**, *having ascertained* : it implies that she took some pains about it. — **ἐν ἦ τότε**, *when formerly* : **τότε** = olim. — **ἐκ = ὑπό**.

280. **χοροὺς ἴστησι** : this can be said of the institutor of the festival, or of the harper that sets the dance going, or of the dancers themselves, Ar. *Nub.* 272, *ἱερὸν χορὸν ἴστατε Νύμφαις, form a sacred dance with the Nymphs.* For the custom, cf. Aesch. *Ag.* 23, *ἡμερήσιον φάσος πιφαύσκων καὶ χορῶν κατάστασιν Πολλῶν ἐν Ἀργει, counterfeiting day in darkness and inaugurating many a choral dance in Argos* (otherwise *χοροστασίαν*).

281. **ἔμμηνα, monthly** : **ἔμμηνος** has two senses : (1) *recurring once a month* (the meaning here) ; (2) *lasting a month* — the more usual sense. On **ἔμμηνα ἱρά**, Schneidewin alludes to the terms *νομηνιασταὶ, εἰκαδισταὶ, τετραδισταὶ*. The word *τετραδισταὶ* occurs in a fragment of the *Χορηγίς* of Alexis (No. 1 in Meineke *frag. com.* p. 574, ed. Bothe), to denote a club who met to dine on the *fourth of each month* : *νομηνιασταὶ* (*festival of the new moon*) (Lysias, *frag.* 31) has a corresponding sense : *εἰκαδισταὶ* refers to the Epicureans, who kept the 20th day of the month Gamelion (last half of January and first half of February), — on which, 270 B. C., Epicurus died, — as a festival in his honor : Athenæus, p. 298 D. — **σωτῆρίοις, her guardians**. Voyagers arriving at the Peiræus gave thanks in the *Δισωτήριον* there to *Ζεὺς Σωτήρ*, the god of seafarers especially (Donalds. *ad* Pind. *O.* VIII. 20). In Aesch. *Ag.* 237, *τριτόσπονδος αἰών* is the happy *life* for which a *third libation* has been poured to *Ζεὺς Σωτήρ*, after the libations (1) to Zeus and Hera, (2) to the heroes. Apollo, too, was **σωτῆριος** in his character of *Ἀποτρόπαιος* (*Averter of evil*) ; but probably Clytæmnestra would not express her acknowledgments to *him*.

282, 283. ἐγὼ ..κλαῖω, but *I*, the ill-fated witness, within the palace weep.—τέτηκα: the perfect, denoting a state of things which has set in, may be joined with the pres.: cf. *Il.* I. 37, κλῦθι μεν, 'Αργυρότοξ', δος Χρύσην ἀμφιβέβηκας...Τενέδοιο τε ἵφι ἀνάσσεις, hear me, thou bearer of the silver bow who dost protect Chrysa and rulest powerfully over Tenedos.—πατρός (G. 177; C. 699; H. 583; Cur. 424).

284, 285. δαῖτα: δαῖς, which refers to ἵρα, v. 281, was the feast which followed the sacrifice: cf. *Il.* I. 456–467, where, the μηροὶ of the victim having been offered, the sacrificers feast on what remains: —αὐτὰρ ἐπεὶ παύσαντο πόνου (the sacrifice) τετύκοντό τε δαῖτα, | δαίνυντ', but when they had ceased from their labor and the feast was ready they partook. Zeus, from a god's point of view, calls the sacrifice δαῖς, *Il.* XXIV. 69, οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἐτσης, for never did my altar lack the fitting feast. The δαῖς was appropriate as commemorating the δεῖπνον (v. 203) at which Agam. was killed.—ἐπωνομασμένην: τὰ Αγαμεμνόνεια δῆγομεν, we celebrate the feast of Agamemnon, Clytaemnestra may have said, ἐγγελῶσα (v. 277). Cf. Eustathius, παρεκβολαὶ εἰς τὴν Ὀδυσσείαν (criticisms upon the *Odyssey*) (circ. 1180 A. D., but a compilation from older commentaries), p. 1507, 62, δαῖς Ἀγαμεμνόνειος ἐπὶ τῶν ἐπ' δλέθρῳ εὐωχούμενων, a proverb regarding those who are feasted that they may be slain. For ἐπωνομασμ., cf. Eur. *H. F.* 1328 (Theseus to Hercules), πανταχοῦ δέ μοι χθονὸς | τεμένη δέδασται. ταῦτ' ἐπωνομασμένα | σέθεν...κεκλήσεται, and everywhere portions of land are dedicated to me: these shall hereafter be called by thy name, — referring to the Ἡράκλεια of Greece generally.—αὐτὴ πρὸς αὐτήν, in solitude (lit. myself to myself). —πάρα = πάρεστι.

286. δσον...φέρει, as much as *I* could wish.—ἡδονὴν φέρει, strictly, affords pleasure; θυμός, the inclination being confused with the indulgence of the inclination. For θυμός, inclination, natural impulse, cf. Herod. VIII. 116, ἡ ἄλλως σφι θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, or (perhaps) it was merely a fancy that came upon them to see the war.

287. ἡ...γενναῖα, this noble lady, as her words show. Schol. εὐγενῆς (he should have left γενναῖα) λόγοις καὶ οὐ πράξεσιν, noble in professions and not in actions. Cf. Soph. *Ant.* 543, λόγοις ἐγὼ στέργουσαν οὐ στέργω φίλην, *I* do not love a friend loving in words. Aeschylus brings out as a characteristic of Clytaemnestra a certain vein of discursive and plausible self-glorification. It is conspicuous in her address to Aga-

memnon (*Ag.* 828–886), and further displays itself after the murder in her speech to the Argive elders: *Ag.* 1343–1369. But it seems better here to regard the words as ironical, and hence we translate them as above.

289, 290. ὃ δύσθεον μίσημα, *O god-abhorred object of my hate.* — τέθνηκεν, *dead.* Mark her adroitness in the use of this word instead of *slain*, v. 348. — ἐν πένθει, *in grief*: πένθος = *luctus*: Herod. VI. 21, Μιλήσιοι πάντες ἡβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προεθήκαντο, *all the Melesians, from youth upwards, shaved their heads and manifested great sorrow*: so also τίθεσθαι and ποιεῖσθαι πένθος.

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293–295. τάδ'...παραστᾶσ', *thus she reviles me; but when she hears from any one that Orestes will come; then standing near she screams in frenzy.* Syntax of κλύη (G. 232, 3; C. 641; H. 758; Cur. 557): of τινός (G. 171, 2; C. 432; H. 576; Cur. 420).

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298. τίσουσα, participle used as infin. (G. 279; C. 677; H. 796; Cur. 589, 2).

299, 300. σὺν...παρών, *and at the same time her noble spouse standing near emulates her worst abuse* (lit. *urges on the same things with her*): σύν is adverbial and αὐτῇ is dat. with ταύτα (G. 186; C. 451; H. 602; Cur. 436).

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305, 306. ἀεί: Pors. *Supplēm. ad Praef.* p. 15, Nescio cur miretur quis quod vocalem in ἀεί communem esse statuerim, cum idem fiat in

*ἰώματι, λαρπός, λιαν*, et aliis. — *τὰς... διέφθορεν*, *has ruined my hopes both present and absent* (i. e. *future*). Cf. Soph. *Ant.* 1108, *ἴτ', ίτ' ὁπάονες*, | *οἵ τ' ὄντες οἵ τ' ἀπόντες*, *go, go, ye servants both present and absent*. Plaut. *Trin.* II. 2. 83, *comedit quod fuit quod non fuit*.

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309. *κάπιτηδεύειν*, *surrounded by evils, we must e'en (καὶ) take to evil ways*: *καὶ* = *on our part*; since *ἐν κακοῖς* = *κακὰ πάσχοντας*.

311–313. *ἡμῖν*, dat. after *λέγεις*. — *βεβώτος*, 2 perfect act. part. v. *βαίνω*. — *ἢ κάρτα*: elsewhere *καὶ κάρτα*: Soph. *O. C.* 64. — *δόκει*, pres. act. imper. — *διν...οίχνεῖν*: *εἴπερ ἦν* (G. 211, 227; C. 658, a; H. 783; Cur. 576). — *ἀγροῖσι*, *in the fields*: it is local dative (G. 190; C. 466, b; H. 612; Cur. 442). Cf. v. 174, note, on *οὐρανῷ*. — *τυγχάνει*, *happens to be*. Sc. *ῶν* (G. 279; C. 677; H. 796, b; Cur. 589, 2).

314. *κάν*: Schneidewin reads *δάν* = *δὴ ἀν*. When in poetry a word beginning with a vowel follows a word ending with a long vowel or diphthong, one of three things happens: 1. crasis proper: e. g. *καὶ ὁ, χώ*: 2. pseudo-crisis: e. g. *ἢ ἐμή, ἢ μή*: 3. synizesis: e. g. *μὴ οὐ*, scanned as one syllable. Now words ending in *η* rarely suffered crasis. We find, indeed, *ἀλήθεια, τάγορά*, for *ἢ ἀλ., τῇ ἀγ.*; and the crasis of *μάλλά* for *μὴ ἀλλά* in Aristophanes (e. g. *Ran.* 745, 751) is vouched for by the fact that in such places the old reading was *μάλα* or *καὶ μάλα*, into which *μὴ ἀλλά*, so written, could not easily have been corrupted. As a rule, however, words in *η* suffer only pseudo-crisis or synizesis: see Donalds. *Gram.* pp. 69–71. If, then, *δὴ* is to replace *καὶ*, it would be better to write *ἢ δὴ ἀν* than *ἢ δάν*. But *ἢ καὶ* has a special force = *really*. — *ἐς λόγους τοὺς σούς, into conversation with you*.

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Greek **τίς** stands for **δοτίς** only in indirect questions. Thus **εἰπὲ τί σοι φίλον** would be classical ; **ἰστόρει τί** (whatever) **σοι φίλον** would be unclassical. Cf. Æsch. *P.* V. 84, *οὐδ' ἔχω τί φῶ, I know not what I can say* : Xen. *Anab.* II. 2, 10, *εἰπὲ τίνα γνώμην ἔχεις, tell me what you have in your mind.*

317, 318. **τοῦ κασιγνήτου**, *about your brother* (gen. as the object of thought, C. 413, R. VII.). Cf. *Od.* XI. 174, *εἰπὲ δέ μοι πατρός τε καὶ νιέος, tell me about my father and son.* — **ἥξοντος, ἡ μέλλοντος**, *that he will come or will delay* (G. 280 ; C. 677 ; H. 799 ; Cur. 589, 591).

319. **φάσκων** : here in its usual sense, of *false assertion* ; but in v. 9 of *truthful assertion*.

323. **πέποιθ'...ἔγώ**, *I believe it, else* (i. e. if I did not believe it) *I should not have been alive so long* (G. 222 ; C. 631 ; H. 746 ; Cur. 541). A slight obscurity arises here from **μακράν**, which refers to *past* time. The expression seems to be a confused one : a mixture of (1) **οὐκ ἀν ἔζων**, *I should not now be living* ; and (2) **οὐκ ἀν μακρὰν ἔζησα** (*were such an aorist in use*), *I should not have lived long*. For a precisely parallel instance, cf. Dem. *Meid.* p. 523 : *ταῦτ' εὖ οἴδ' ὅτι πάντ' ἀν ἔλεγεν οὐτος τότε, I know well that he would have said all this at that time* : — a fusion of *νῦν ἀν ἔλεγεν* and *ἔλεξεν ἀν τότε*.

324. **δόμων**, genitive with **φέρουσαν**, v. 327, of motion *from* (G. 174 ; C. 405 ; H. 580 ; Cur. 419, e, 425).

325. **φύσιν**, *by birth* : acc. of specif.

327. **οἴλα, κ. τ. λ.**, *such as are held in honor for the “souls that sleep.”*

328. *Enter CHRYSOTHEMIS, — in dress and appearance a contrast to the forlorn Electra* (vv. 361, 452, 962).

328 – 471. *Chrys.* Will you never learn prudence, sister ? I feel our wrongs as much as you can ; but what avails rebellion ? *El.* Alas, that your father's daughter should be the pupil of Clytaenestra ! The choice is between selfish prudence and duty. If you cannot give up your own comforts, allow me to be happy in my own way. *Chrys.* Well, but they are going to imprison you, if you continue unmanageable. *El.* I will die for my father, if need be. But where are you taking those offerings ? *Chrys.* To our father's grave, at my mother's bidding. *El.* What can be her motive ? *Chrys.* A dream. Last night she dreamed that our father stood at the hearth, and planted his sceptre ; and it put forth branches till the land was overshadowed. *El.* Sister, do not take these offerings to the grave ;

take rather locks of your hair and mine, and this poor girdle; and pray that the spirit of the dead may help us. *Chrys.* I will.

Æschylus makes little effort to excite a personal sympathy with Electra; in the *Choëphorœ* our thoughts are chiefly with Orestes; but with the other two tragedians Electra is protagonist. And here is one of the points in which the treatment of the situation by Sophocles is more skilful than its treatment by Euripides. The latter secludes the injured princess in a cottage, far from the irritating presence of the oppressors, and out of sight of the splendors which they usurped. There is everything to reconcile her with her lot; she lives among a happy peasantry, who enthusiastically appreciate the charms of a low estate. There is nothing to remind us that she is particularly heroic, for every one else is behaving equally well. But, in Sophocles, Electra suffers on the scene of her father's murder,—in the palace which should be her brother's,—amidst the luxuries which should be her own. Hardest of all, the advantages which Electra has sacrificed to duty are paraded by the sister who should have been her ally, but is only a temptress,—a weaker Goneril or Regan, serving as a foil to a more masculine Cordelia.

328, 329. *τίν'...τήνδε...φωνεῖς φάτιν*, *what is this language that you utter?*—*πρὸς θυρῶνος ἔξόδοις*, *to the outlet of the gate*, i. e. this time you have deliberately chosen a thoroughfare. (Electra had been forbidden under pains and penalties to *leave* the palace, v. 912.)

331–335. *χαρίζεσθαι κενά*, *to indulge in empty rage*.—*ἄστρ' ἀν*: in the apodosis of conditional sentences, *ἀν* is placed immediately after the emphatic word. When there are two or more emphatic words, *ἀν* may be placed after each of them (G. 212, 2; C. 622; H. 873, a; Cur. 639, 3, Obs.). Thus Eur. *Her.* 721, *φθάνοις δ' ἀν οὐκ ἀν*, *too soon you could not be*. So here: *ἄστρ' ἀν* (and so, as I feel sympathy) *δηλώσαιμ' ἀν*, *I would manifest it*.—*οἶ' αὐτοῖς φρονῶ*, *what I think of them* (lit. *feel towards them*). See G. 184, 2; C. 456; H. 595, b; Cur. 429, b.—*ὑφειμένη*, *close-reed*.

336. *πημαίνειν δὲ μή* = *μηδὲν πημαίνουσαν*, *I think it best...not to court the semblance of activity, when I can do no real injury* (to Ægisthus and Clytaemnestra). The construction would be more obvious at a glance, if the line was written thus, *καὶ μὴ [δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή]*, the first *μὴ* affecting everything within the brackets. Another version is grammatically possible: “I think it best not to

seem to be active, but (I think it best) rather to avoid making mischief" : *καὶ μὴ* referring only to *δοκεῖν δρᾶν τι*, and *πημαίνειν δὲ μὴ* being *ἀλλὰ μὴ πημαίνειν*. There are two objections to this version : 1. the *δέ* after *πημαίνειν* clearly is not *ἀλλά*, but answers to the *μέν* after *δοκεῖν* ; 2. according to the second version, one would rather expect *οὐ δοκεῖ μοι δοκεῖν δρᾶν τι* (instead of *δοκεῖ μὴ δοκεῖν δρᾶν τι*) *ἀλλὰ (δοκεῖ) μὴ πημαίνειν*.

337. *τοιαῦτα δ' ἀλλά, just such another course.* Schneidewin reads *τοιαῦτα δ' ἀλλά*. "The appealing *ἀλλά*," he says, "ought to have had the imperative, — *ἀλλὰ καὶ σὺ ποιει*: in place of which an equivalent phrase is introduced (*ἀλλὰ καὶ σὲ βούλομαι ποιεῖν*)."<sup>1</sup> Now in cases where *ἀλλά* has this "appealing" force, two points are noticeable : (1) it usually *follows* the imperative verb ; (2) it means *at least, at any rate*. See Soph. *O. C.* 1276, *πειράσατ' ἀλλ' ὑμεῖς γε, try you at any rate* (since *I* have failed) : *El.* 411, *συγγένεσθέ γ' ἀλλὰ νῦν, since not sooner, now be with me* : *El.* 415, *λέγ' ἀλλὰ τοῦτο, tell me this at least* (if nothing more). *τοιαῦτα ποιει ἀλλὰ σύ* (or *σύγε*) would be good Greek for *thus do thou at any rate* (since others have not). But it could not mean *Come, thus do thou also*.

338-340. *τὸ μὲν δίκαιον, κ. τ. λ., the right course is not as I counsel, but as you have chosen.* There is an antithesis between *τὸ δίκαιον* — duty, with its inconveniences — and *ἐλευθερία*, the advantage secured by respect for motives of expediency. Chrysothemis has already confessed that she *feels* as Electra does (v. 333). She now repeats the avowal in broader terms. — *τῶν κρατούντων*, gen. after *ἀκούστεα* (*G.* 171, 2 ; *C.* 432 ; *H.* 576 ; *Cur.* 420).

341. *δεινόν γε, well, it is grievous.* Monk and Blomf. *σέγ'* ; but this gives a false emphasis. Electra does not say, it is strange that *you*, of all people, should act thus ; but rather, it is strange that Agamemnon, of all fathers, should be thus forgotten. — *πατρός* : this word and *οὐ* are both gen. of source. The thought is based on the doctrine that the child is more the father's than the mother's, — the doctrine which the *Æschylean* Apollo so effectively works into his apology for Orestes, — see *Æsch.* *Eum.* 628, *οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου | τοκεύς, she is not the mother who is called the parent of the child.*

342. *τῆς τικτούστης : ἡ τίκτουσα = she who is your mother : ἡ τεκοῦσα* is a more rhetorical phrase — *she who brought you into the world.*

Hence, where the *pathos* of the maternal relation is to be insisted upon, ή τεκοῦσα would be used by preference : cf. v. 1410, ΚΛ. ὦ τέκνον, τέκνον | οἴκτειρε τὴν τεκοῦσαν, *O child, child, pity your mother.* For syntax of the two genitives, G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420.

343, 344. τάμα νουθετήματα, *warnings (uttered) to me* : the possessive pronoun is used here for the genitive of the object. — κείνης : in poetry, passive verbs, or verbal adjectives of passive force, sometimes take a genitive of the agent or cause (G. 176, 2 ; C. 434, R. XV. b ; H. 582, a, 677).

345 – 364. The connection of ideas in this passage is as follows : You forget your duty to Agamemnon, and take your cue from Clytaemnestra. Very well : you must choose once for all (έλοῦ γε) between policy and principle. You cannot *combine* them here, as you try to do by saying that you would show your hatred of the murderers *if you could*, &c. Is not the insincerity of these professions seen from the argument by which you try to divert *my* purpose ? For you pretend that I shall be a *gainer* by leaving off grief ; now you know very well that I should be nothing of the kind. What do I care for such pleasures as you secure, in comparison with the happiness of obeying my own sense of right ?

345, 346. ξπειτα έλοῦ...ξχειν, *that being the case, just choose one of two things, either to be evilly minded* (i. e. towards these murderers, as I am) *or being prudent* (i. e. *politic*, because you wish to live at peace with them) *forget your friends* (i. e. your father).

348, 349. τούτων, obj. gen. — μῖσος : Chrysothemis (v. 334) had said, more cautiously, δηλώσαιμ' ἀν οὐτοῖς φρονῶ : but Electra translates the guarded phrase into her own plain language. Cf. v. 290. — έμοῦ, gen. abs. with the participle, denoting time. — τιμωρουμένης : 1. τιμωρεῖν τινά τινι, to punish A for B's satisfaction ; 2. τιμωρεῖσθαι τινά τινι, to revenge one's self on A for wronging B. The *accusative* is more usually omitted with τιμωρεῖν, the *dative* with τιμωρεῖσθαι : but as τιμωρουμένης here = τιμωρούσης, so in Soph. *O. T.* 107, τιμωρεῖν = τιμωρεῖσθαι.

350 – 356. έκτρέπεις, *you dissuade*. — πρός, *in addition to*. — ξχει, *involve*. — ξπει, *else*. — ή μάθ' ξξ έμοῦ, a parenthesis. — μοι, dat. of advantage after κέρδος and having the part. ληξάσῃ agreeing with it. — γένοιτ' ἀν : the protasis is expressed by the participle. — έμοι (G. 184, 3 ; C. 453 ; H. 597 ; Cur. 431, a). — λυπῶ, *I annoy*. — έκει,

i. e. ἐν "Αἰδου : cf. Eur. *Her.* 594, *εἰ γὰρ ἔξομεν | κάκεῖ μερίμνας, for if we shall even there (in Hades) have cares.* Electra does not mean to imply that her father is beyond feeling anything. Her whole conduct rests on the belief that his spirit craves vengeance : see v. 453. But she doubts whether such transient flashes of pleasure as petty triumphs send through the minds of the living, can find their way to the place "Where to find joy in nought is still his wont" (*Eum.* 401), or touch a spirit waiting intently for a great and final victory.

357, 358. **ἡμὶν ἡ μισοῦσα**, *our hater* (lit. *hater in respect to us*) : as **μισέω** is followed only by the acc. (G. 184, N. 2), the **ἡμὶν** must be regarded as a sort of ethical dat. or dat. of respect (G. 184, N. 5 ; C. 462, e ; H. 599, 601 ; Cur. 433). — **ξύνει** : it is remarkable that in v. 263 Electra applies to herself the same words — *τοῖς φονεῦσι τοῦ πατρὸς ξύνειμι* — which she now applies in a different sense to Chrysothemis.

359 – 362. **ἄν** belongs with **ὑπεικάθοιμι** which is 2 aor. act. opt. v. **ὑπείκω** ; — **σοὶ...βίος**, *but let an opulent table be spread for you and means of livelihood abound.* — **τράπεζα** : Electra's was empty, and she was not even provided with a couch (v. 192).

363. **τούμε μὴ λυπεῖν**, *for me, let it be meat and drink not to wound my conscience* : **τὸ ἑαυτὸν μὴ λυπεῖν** = *not to put one's self out* : — in the higher sense, not to violate one's own notions of what is right : in the lower sense, not to expose one's self to discomfort. From this latter point of view, Chrysothemis too might be said **ἑαυτὴν μὴ λυπεῖν**.

365 – 367. **σύ**, sc. **ἡράσθης** : the protasis is found in **οὖσα** (G. 226, 222 ; C. 635, 631 ; H. 751 ; Cur. 583). — **καλοῦ**, *be called*. — **μητρός**, sc. **παῖδα**.

369 – 371. **μηδὲν πρὸς ὀργήν**, (say) *nothing in anger*, i. e. that *points towards anger*. — **εἰ σὺ μέν, κ. τ. λ.**, *if you, Electra, will learn to imitate her caution, and she, on the other hand, your loyalty to the dead.* For the opt. in protasis with the indic. (**ἐνεστιν**) in apodosis, see G. 227, M. and T.\* 54, 2, b ; C. 634 ; H. 750 ; Cur. 549.

372. **ὦ γυναῖκες** : Electra has put herself in the wrong, to a certain extent, by her show of temper ; and Chrysothemis, secretly ashamed of herself, catches at the admonition (**μηδὲν πρὸς ὀργήν**) which Electra has incurred, as an opportunity of making common cause with the Chorus who administered it. — **ἡθάς...μύθων**, *I am*

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\* M. and T. refers to Goodwin's Greek Modes and Tenses.

quite accustomed to her talk, *μύθων* being used contemptuously (G. 180, 171, 2; C. 432; H. 584, c; Cur. 414, 3).

375. ἤκουσ', 1 aor. act. v. ἀκούω. — *σχήσει*, *shall restrain*.

376, 377. τῶνδε, *my present sufferings*, gen. after compar. *μεῖζον*. For εἰ...λέξεις: ἀν ἀντείποιμ' (G. 227; C. 651, 1; H. 750; Cur. 549).

380–383. ἔνθα μή: μή is used instead of οὐ here because the clause is subjective; i. e. is dependent on the view of Clytaemnestra and Ægisthus: nach der Absicht der Eltern (Schneidewin). Soph. is very fond of this ἔνθα μή with fut. indic.: *O. T.* 1412, ἐκρίψατ ἔνθα μήποτ' εἰσόψεσθ' ἔτι, *cast me forth where you will never behold*, &c. Cf. also *Ai.* 659, *El.* 436. — ζῶσα, κ. τ. λ., *spending your days in a rayless dungeon* — ζῶσα, ironically, of a βίος οὐ βιώσιμος: cf. Soph. *Ant.* 308. — χθονὸς τῆσδ' ἐκτός, *far from this land*. — καὶ με: Brunck κάμε: the enclitic με is sometimes found in a position of apparent emphasis, but in such cases the true emphasis does not rest on the notion of the first person. So here the true emphasis is upon ὕστερον, not upon με.

384, 385. μέμψῃ, 1 aor. mid. subj. (G. 254; C. 628; H. 723, a; Cur. 518). — νῦν...φρονεῖν, *for now it is possible to be wise in good time*: ἐν καλῷ, sc. χρόνῳ (G. 139, 1; C. 506, a; H. 493, a). — καὶ βεβούλευνται, *have they really determined?*

386–390. μάλισθ', *most certainly* (they have). — μόλῃ, 2 aor. act. v. βλώσκω. — ἀλλ'...τάχει, *well then, for this purpose at least, let him come speedily*: for this ἀλλά in wishes, cf. *O. C.* 42. — τίν', κ. τ. λ., *what is this word you have uttered*: ἐπηράσω, 1 aor. mid. indic. v. ἐπαράσματι. — φρενῶν (G. 168, N. 3; C. 420; H. 589; Cur. 415).

391. ὑμῶν: in her anger, Electra classes Chrysothemis with Ægisthus and Clytaemnestra. At v. 949, in a calmer mood, she refers to herself and Chrysothemis as ἡμῖν.

392–395. βίου δὲ τοῦ παρόντος, *that life which you still have*, though you have nothing else: cf. v. 354 (Electra says), οὐ ζῶ; κακῶς μὲν οἶδ', ἐπαρκούντως δ' ἐμοὶ. βίου is opposed to the idea of ἐκφύγω—escape by death: it is gen. after μνείαν. — ὕστε θαυμάσαι: one would rather have expected θαυμασθῆναι. — ἦν ἀν, εἰ...ἡπίστασο (G. 222; C. 631; H. 746; Cur. 538). — φίλοις (G. 185, 184, 2; C. 455; H. 595, c; Cur. 429, c).

396. εἰκαθεῖν, *but to yield to those in power*: the forms ἀλκαθεῖν,

ἀμυναθεῖν, διωκαθεῖν, εἰκαθεῖν, εἰργαθεῖν, σχεθεῖν, are probably aorists. The uncontracted forms σχεθέειν, *Il.* XXIII. 466, ἀνασχεθέειν, *Od.* v. 320, point to this (Paley *ad* *Æsch. P.* V. 16). In Ar. *Nub.* 1481, διωκάθω is the regular aorist subjunctive of deliberating. Again, in *Æsch. Cho.* 815, Περσέως...καρδίαν σχεθών, σχεθών is not a present participle, as Blomfield asserted, but a strictly aorist participle, *having taken the heart of Perseus*, — nerved himself for the effort. Donaldson (*N. Crat.* § 382) states but does not support the other view.

397–401. σὺ...λέγεις, *utter thou these fawning words; thou speakest not in my way.* — τιμωρούμενοι: the masculine participle may be used: 1. in the plural, by a woman speaking of herself; 2. In the singular, by the leader of a female chorus. — τούτων, obj. genitive. — τάπη = τὰ ἔπη.

402–405. πείσει, fut. mid. v. πείθω, *be persuaded.* — μή πω, *may it be long before;* Eur. *Hec.* 1277, ΕΚ. μήπω μανείη Τυνδαρὶς τοσόνδε παῖς, *may it be long before the child of Tyndarus reaches such madness.* — νοῦ κενή, *foolish* (lit. *empty-minded*). — ἔσταλην, 2 aor. pass. v. στέλλω, *I was sent.* — ὁδοῦ, gen. of the whole after the antecedent implied in οἶπερ. — τῷ, interrog. pron. = τίνι. — ἔμπυρα, *offerings*, generally of milk, honey, oil, &c.: i. e. the ἔντάφια of v. 326, the χοάς of v. 440. So Schol. τάδ' ἔμπυρα· ταύτας τὰς σπονδάς; and Triclinius *ap.* Ellendt (*Lex. s. v.*), καταχρηστικῶς δὲ εἶπε τὰ ἔμπυρα, *he has used ἔμπυρα not in its proper sense.* Brunck follows Suidas in making ἔμπυρα mean *burnt sacrifices*. But see v. 324, where the Chorus announces the approach of Chrysothemis: — ὁρῶ | τὴν σὴν δμαιον...ἔντάφια χεροῖν | φέρουσαν. If Chrysothemis had been followed by a train of slaves bearing victims for sacrifice, would the Chorus have failed to note the fact?

408–410. δν, and not, as some would write it, δν γε; for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken. — τοῦ...τῷ, interrog. pron. — τῷ τοῦτ' ἡρεσεν, *to whom was this agreeable?* Elmsley wished to read τῷ τόδ'. — δοκεῖν ἐμοί: such infinitives are usually preceded by ὡς (G. 268; C. 665; H. 772; Cur. 564).

411–415. θεοὶ πατρῶοι, i. e. the gods of a *family*: θεοὶ ἔγγενεῖς, *the gods of a race* in a larger sense: see v. 428, note. Cf. *Æsch. Theb.* 578, πόλιν πατρῶαν καὶ θεοὺς τοὺς ἔγγενεῖς. An ancient Attic title of Apollo was πατρῶος, — (no doubt with allusion to his being

the father of Ion,) — as presiding god of the Ionic septs. The worship of Ἀπόλλων πατρῷος, originally restricted to the Eupatridæ, was first extended to the people in general under the timocracy of Solon (Müller, *Dor.* bk. II. ch. v. § 15). — ἀλλὰ νῦν : this is the appealing **ἀλλὰ**, *but now at all events* : cf. v. 337, note. — ἐπὶ σμικρόν, *a little* (lit. *up to, as far as a little*). So ἐπὶ βραχύ, ἐπὶ μέγα, ἐπὶ πολύ, ἐπὶ πλέον, ἐπὶ πλεῖστον, ἐπὶ μακρόν, etc. Herod. has even ἐπὶ μᾶλλον, I. 94, and ἐπὶ διηκόσια, I. 193. — **σμικρός**, *slight*, in the sense of **βραχεῖς** : cf. *O. C.* 442, ἔπους σμικροῦ χάριν φυγάς σφι... ἥλωμην, *for want of a few slight words said on my behalf I wandered forth an exile.*

**417, 418.** **λόγος τις, κ. τ. λ.**, *it is reported, &c.* The contrast between the oracles in the *Choëphorœ* and in the *Electra* has already been noticed (v. 36, note). The contrast between the dreams is not less significant. In the *Choëphorœ* (vv. 516 — 541) Clytæmnestra dreams that she has given birth to a serpent, and that the creature which she has nursed buries its fangs in the breast which is giving it suck. The very dream is an argument *ad misericordiam* in Clytæmnestra's favor ; and Orestes himself accepts the invidious character which it assigns to him. Here, there is nothing in the tenor of the dream which can excite sympathy with her to whom it came. It presents merely a calm picture of renewed luxuriance from the stock which the usurper of the soil had striven to extirpate — the spread of a beneficent and overshadowing growth from the tree which men believed to have withered. — **τοῦ σοῦ τε κάμον** : the pronouns here are significant, because Electra had implied that her sister was unworthy to call Agamemnon her father. — **δευτέραν**, *a second time*. — **δύμιλαν**, *presence*.

**419 — 422.** **τόνδ' ἐφέστιον πήξαι**, *he planted it upon the hearth* = **ἐπὶ τῇ ἐστίᾳ** (G. 162; C. 472, g; H. 488, c; Cur. 361, 8). — **οὐφόρα** = **δὲφόρει**. — For a description of this sceptre see *Il. II.* 101 :

“ Then uprose

The monarch Agamemnon, in his hand  
His royal staff, the work of Vulcan's art ;  
Which Vulcan to the son of Saturn gave ;  
To Hermes he, the heav'nly messenger ;  
Hermes to Pelops, matchless charioteer ;  
Pelops to Atreus : Atreus at his death

Bequeathed it to Thyestes, wealthy Lord  
 Of num'rous herds ; to Agamemnon last  
 Thyestes left it ; token of his sway  
 O'er all the Argive coast, and neighboring isles." — DERBY.

— **Φ...γενέσθαι** : cf. Herod. VI. 117, *ἀνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν, a giant hoplite seemed to confront him whose beard shaded his whole shield.*

**424, 425.** *τοῦ παρόντος*, gen. after *ἔκλυον*. Dindorf reads *του*. But the rhythm of the verse is strongly in favor of *τοῦ*. And why not "*the man who was by*," as much as "*a man who was by*"? The only difference is that *τοῦ παρόντος* implies that there was but *one* person present. Now probably Clytaemnestra did not intend that any one should be present: she was overheard by accident: *τοῦ* seems therefore to suit the sense at least as well as *του*; and it certainly suits the metrical emphasis much better. Cf. v. 927. — **ἡνίχ'...τοῦναρ**, *when she told (lit. tells) her vision to the Sun*. — **Ἑλίῳ** : cf. Eur. *I. T.* 43, *ἀ καὶ δ' ἡκει νὺξ φέρουσα φάσματα | λέξω πρὸς αἰθέρ', what strange visions the night has brought me I will tell to the air*. This custom clearly rests on an identification of Helios with Apollo, the banisher of *μάσματα* and *δειματα*. But such identification was by no means constant or universal. In Æschylus, especially, it is curious to observe how it wavers. Thus in Æsch. *Suppl.* 204, Helios and Apollo are expressly distinguished : — XO. *καλοῦμεν αὐγὰς ἡλίου σωτηρίους*. ΔΑ. *ἀγνόν τ' Ἀπόλλω, φυγάδ' ἀπ' οὐρανοῦ θεόν*: Chor. *We invoke the preserving rays of the sun*. Dan. *And holy Apollo, the exiled god from heaven*. But in Æsch. *Cho.* 970, they are expressly identified : — *ο πάντ' ἐποπτεύων τάδε | "Ἡλιος...ώς ἀν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ, the Sun who sees all this...that at some time he may be present at my trial and bear witness for me*, says Orestes. Apollo does not appear to have been regularly and distinctly identified with the Sun until the old mythology had begun to pale before rationalism. The Ionic school by degrees identified the deities of the popular creed, partly with material powers and objects, partly with the attributes of the universal mind : cf. Müller, *Dor.* bk. II. ch. V. § 7. At Athens, at Corinth, at Tænarum, and in the island of Calauria, the cultus of Helios was distinct from the cultus of Apollo. Two recorded instances show how readily, how instinctively, the connection presented itself to *βάρβαροι*, — the instance of the Egyptian

priests, who identified their Horus (sun) with Apollo (Herod. II. 144), — and that of the Persian Magi, who, as sun-worshippers, interceded for *Delos* (Herod. VI. 97).

427 - 430. **φόβου**, gen. after **χάριν**, which has a prepositional force like **ἐνεκα** (C. 436, d) = *on account of*. For syntax of **χάριν** (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). — **πρός νυν, κ. τ. λ.**: Hermann would make Electra's speech begin here, and therefore understands **μηδ' ἀβουλίᾳ πεσεῖν**, v. 429, *do not suffer yourself to vacillate*. But, 1. **ἀβουλία** can mean only *injudiciousness*: it cannot mean *indecision*, as he assumes. 2. He quotes *Trach.* 592, **οὐποτ' αἰσχύνῃ πεσεῖν**, to prove that **ἀβουλίᾳ** may = *εἰς ἀβουλίαν*: but **αἰσχύνῃ πεσεῖν** is not *to fall into disgrace*, but *to fall with disgrace* — *ignominiously*. Here **ἀβουλίᾳ** is the dat. of the means or cause *by* or *for your folly*: cf. v. 549, note. — **Θεῶν τῶν ἔγγενων**: cf. v. 411, note. It is characteristic that Chrysothemis does not invoke the gods of her *father's* house, as Electra does (v. 411), but prefers the more general term, *gods of the race*. She instinctively avoids the use of a term involving an allusion to Agamemnon. — **σὺν κακῷ μέτει πάλιν, you will come back to me for counsel, with a tale of sorrow.**

431. **ὤ φίλη**: since Electra's angry repulse of her sister's overtures (v. 403), two new feelings have arisen in her mind, — joy at the import of the dream, horror at the thought of the impious offerings. Full of agitating hopes, full of anxiety to prevent the impending profanation, she is too eager to think of anything but arresting the mission of Chrysothemis. Anger and scorn are forgotten, — affectionate earnestness takes their place.

431, 432. **τούτων...μηδέν, place** (lit. *attach to*) *none of these things which you bear in your hands on the tomb*: **προσάψης** (G. 254; C. 628; H. 723, a; Cur. 518). — **οὐ θέμις οὐδ' δσιον, neither proper nor an act of piety**, i. e. = *Jus fasque vetant*: **οὐ θέμις = οὐ νόμιμον, contrary to positive usage**: cf. *Od. XIV.* 130, **ἡ θέμις ἐστὶ γυναικός, as is the custom of women.**

433. **ἀπὸ γυναικὸς ιστάναι**: Schneidewin alone reads **ιστάναι κτερίσματα | γυναικός**, without remark: but for **ἀπό** meaning *on the part of*, cf. Thuc. I. 17, **ἐπράχθη τ' ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, no deed was performed on their part worthy of mention.**

435, 436. **ἀλλ' ἦ πνοαιστιν, κ. τ. λ., no — to the winds with them! or bury them in the deep-dug soil, in a place whence no vestige of these things**

shall visit our dead father's sleep: δός is to be supplied from κρύψον for πνοαῖς; see v. 72, note. Cf. Eur. *Bacch.* 350, στέμματ' ἀνέμοις καὶ θυέλλαισι μέθες, commit his crown to the winds and storms: *Troad.* 419: Virg. *AEn.* XI. 795. It is strange that Schneidewin should prefer ροαῖσιν. — ξνθα μή, cf. v. 380, note. — εύνην, cf. v. 896. The term εύνη has a special appropriateness in reference to the grave of the injured husband.

438. **σωζέσθω**: Brunck and Hermann **σωζέσθων**. Cf. Pors. *ad. Hec.* 1141: — “Quantum equidem iudicare possum, veteres Attici hanc licentiam, si scilicet licentia appellanda est, ut plurale verbum neutri plurali subjicerent, nunquam usurpabant nisi ubi de *animantibus* ageretur.” To this Hermann objects: — debebat ita dici, ita eos id facere, cum in mente habeant nomen quod non sit generis neutris: e. g. χοαί here. If Porson's rule is too narrow, Hermann's is manifestly too vague. Jelf (*Gram.* § 315) states the case satisfactorily. A plural verb follows a neuter plural, 1. Ubi de *animantibus* agitur: 2. When the idea of *plurality* is prominent: e. g. Thuc. V. 26. On neither of these grounds can **σωζέσθων** be preferred to **σωζέσθω**.

439. **ἀρχήν**, *to begin with*, i. e. *at all*; in this sense always in *negative* sentences. For its syntax (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). Soph. *Ant.* 92. — **ἄν...ἄν**: for the repetition of this particle with the apodosis **ἐπέστεφε** (G. 212, 2; C. 622; H. 873, a; Cur. 639, Obs.). Cf. also v. 333, note.

441–443. **ὅν γ'...τῷδ'**, *for this one* (i. e. Agamemnon) *whom at least* (*she slew*): for **ὅδε** instead of the emphatic **οὗτος** in the apodosis, cf. Soph. *Ant.* 460. — **σκέψαι**, 1 aor. mid. imper. — **σοι**, dat. after **δοκεῖ**. — **αὐτῇ** goes immediately with **προσφιλῶς**, but belongs also to **δέξασθαι**, and the words would be translated, *to receive in a friendly way these gifts for her sake*: cf. Eur. *Hec.* 523, δέξαι χοάς μοι τάσδε, *receive these libations for me*: *Il.* II. 186. — **ούν τάφοισι** = δ ἐν τάφοισι. — **δέξασθαι**: for aor. infin. (*without ἄν*) in *future* sense (G. 203, N. 2; M. and T. 23, N. 2 and 3; C. 610): cf. *Æsch. Theb.* 423.

444, 445. **ῶστε** = **ῶσπερ**: cf. *Ant.* 1020. Ellendt quotes fourteen instances in Soph. Rare in *Æsch.* — **ἐμασχαλίσθη**, *was mutilated*: this consisted in cutting off the extremities and placing them under the armpits of the murdered man, since the murderers believed that the victim would thus be powerless to take vengeance. Here it was probably in the nature of an **ἀφοσίωσις** — an offering to the gods

infernal of the *ἀπαρχή* (*primal offering*) of the victim — analogous to the consecration of a person to Hades by cutting off a lock of hair, Eur. *Alc.* 75. Another view regards the act as intended to deprive the victim of power to haunt his murderers, just as in England suicides used to be interred with a stake through the body, “to lay the ghost.” See Paley *ad* *Æsch. Cho.* 431. — κάπι λουτροῖσιν, κ. τ. λ., and, for ablution, she wiped off the blood-stains on his head: ἐπὶ λουτροῖς = ἐπὶ καθάρσει τοῦ φόνου, for cleansing from the murder. By this act, meaning *his blood be upon his own head*, the murderer washes her hands of the guilt: cf. *Od. XIX.* 92, μέγα ἔργον, δ σῆ κεφαλῆ ἀναμάξεις, *a great deed, whereof thou wilt take the stain on thine own head* (i. e. be answerable for it). The change of subject in ἔξεμαξε is harsh. But there is an objection to making νέκυς the subject of the verb, in the sense *he received the stains on his head*; viz. that for this we should require the middle ἔξεμάξατο.

**446.** *ἄρα μή, can you think?* Cf. Soph. *Ant.* 632, where *ἄρα μή* expresses Kreon's dignified surprise at the abrupt entrance of his enraged son.

**447, 448.** *φόνου*, gen. depending on *λυτῆρι*. — σὺ δέ is used here in emphatic contrast to what precedes where the sister obeys the mother. For this σὺ δέ Schneidewin well compares *Æsch. Ag.* 1027.

**449.** *ἄκρας φόβας*: for a *recent* death, the mourner's head was shaved; for an offering to the long-dead, a single lock was cut off. This is the point of Eur. *Or.* 128 (Electra taunting Helen, who *ought* to have cut off her hair for her mother's death).

**451.** *ἄχω* = *ἄ τιχω*. — *ἀλιπαρή τρίχα*, *this neglected hair*: the most natural sense for *ἀλιπαρής* appears to be, *that about which no pains have been taken*. It is difficult to believe that *ἀλιπαρής θρίξ* could mean *hair unfit to be offered by a suppliant*, as Hermann takes it. Brunck reads, *τήνδε λιπαρή* (i. e. *ἴκετιν*) *τρίχα*, — a strange phrase. Donaldson (*N. Crat.* § 456) connected *λιπαρεῖν* with *λάω, λιλαίεσθαι, λισσομαι, λίπτω, λελιμμένοις, λιμός*. Curtius (*Griech. Etym.* p. 240, § 339) favors the older view which connects *λιπαρής, λιπαρεῖν* (in spite of quantity) with *λίπα, λιπαρός*, through the notion of “sticky” (“klebrig”); and compares Sansk. *lip, limp-â-mi*, to smear, anoint. — Mr. Paley believes that vv. 451, 452 have been interpolated by a grammarian who did not understand the elliptical formula *ἀλλ'*

δμως; and remarks that the passage reads well without them, if we change αιτοῦ δέ to αιτοῦ τε, i. e. αιτοῦ μολεῖν τε αύτόν, καὶ, etc.

452, 453. οὐ χλιδαῖς ἡσκημένον, *not gayly adorned*: the strong word χλιδαῖς seems to hint a reproof of the gayer apparel which Chrysothemis wore, forgetful of the dead (v. 342). — αιτοῦ (pres. imper. mid. v. αιτέω), κ. τ. λ., *but do you, bending low, entreat him from the ground.*

455. ἐξ ὑπερτέρας χερός, *with victorious hand*; “*victrici manu*,” says Herm.

456. ἐχθροῖσιν, κ. τ. λ., *alive may trample under foot his foes* (lit. *may tread with foot upon*, etc.): αύτοῦ refers to Agamemnon.

459, 460. οἶμαι...όνειρα, *now, I think, I think, that he, too, was somewhat concerned in sending these horrid dreams to her*: with μέλον sc. εἶναι, making μέλον εἶναι=μέλειν, which takes πέμψαι for its subject; κάκεινῳ, i. e. Agamemnon too. The particles μὲν οὖν have here their *separate* force, not their *compound* force of “nay, rather.” *Now* (οὖν) *I think* (οἶμαι μέν) *that*, etc.; *but still* (δμως δέ v. 461) *go and pray for his help.*

461. δμως δέ: *but (though I have no doubt that the agency of the dead is already at work for us) still you had better make sure of it by praying to him.*

466. τὸ γὰρ δίκαιον: *it is senseless* (οὐκ ἔχει λόγον) *for twain to wrangle about duty, instead of forwarding its accomplishment.* For ἔριξεν οὐκ ἔχει λόγον, instead of τὸ ἔριξεν οὐκ ἔχει λόγον, see Eur. *Tro.* 470, δμως δ' ἔχει τι σχῆμα κικλήσκειν θεούς, *but yet there is some fitness in calling on the gods.* Schneidewin, τὸ δίκαιον οὐκ ἔχει λόγον, *duty affords no ground* — countenances no reason — for two people quarrelling. But ἔχειν λόγον usually has one of two meanings: 1. to be right or reasonable; 2. to take account of: e. g. Eur. *Al.* 51.

467. δυοῖν: for the dative depending on the notion of suitableness in ἔχει λόγον, cf. Eur. *Ion*, 1316. Cf. also G. 184, 3; C. 453; H. 597; Cur. 431.

470, 471. πικρὰν...ἔτι, *I think that I shall yet hazard this to my cost* (lit. *this bitter attempt*). — ᔔτι: for this ᔔτι in forebodings or menaces, see *Æsch. Eum.* 812, where the texts give ᔔς. The emendation is, I believe, due to Mr. Shilleto.

472, 473. εἰ μή, κ. τ. λ., *unless I was born a false seer, and lacking in wise counsel.*

**472–515. στάσιμον πρώτον**: Arist. (*Poet.* XII. 23) considers the choric element (*τὸ χορικόν*) of tragedy under two heads: 1. What was sung in full chorus (*κοινὰ ἀπάντων*), viz. the *πάροδος* and the *στάσιμα*; 2. What was given by the coryphaeus or by divisions of the chorus (*ἴδια*): viz. the part taken in the dialogue on the stage (*τὰ ἀπὸ σκηνῆς*); and the *κομμοί* or the dirges sung in parts between an actor and the leader or a section of the chorus. The parody or entrance-chant is *πρώτη λέξις δλον χοροῦ*; the stasimon, *μέλος χοροῦ τὸ ἀνευ ἀναπαλοστού καὶ τροχαίου*. The term *στάσιμον* involves two notions, — that of the chorus *in position* at the thymele; and that of an ode *unbroken* by dialogue or anapæsts.

**472–515. Chor.** If I can read omens, the retribution foreshadowed in Clytæmnestra's dream will soon arrive. The spirit of the murdered man is on the watch, in alliance with that household curse which instigated and will avenge the murder. Nor will one life suffice; the false wife and her accomplice shall die together. Alas for the long history of bloodshed which the shedding of their blood must close!

**475, 476. εἰσιν ἀ πρόμαντις Δίκα, justice, who has cast her shadow before, will come**: *πρόμαντις*, as having sent the warning dream, the omen of her triumphant advent. Cf. Aesch. *Cho.* 29. *μάντις, πρόμαντις* usually denote the recipient of inspiration from a higher source: e. g. the Pythoness, Thuc. V. 16, *τὴν πρόμαντιν τὴν ἐν Δελφοῖς ἐπητίψυντο*. On the other hand, the *μάντις* or *πρόμαντις* — the subject of the divine frenzy — stood nearer to the god than the mere *χρησμωδός*: and *μαντεύομαι* may even be said of the inspiring god himself, e. g. Aesch. *Eum.* 686 (of Apollo), *μαντεῖα δ' οὐκέθ' ἀγνὰ μαντεύσει μένων, and no longer abiding here, will you utter pure oracles.* — **φερομένα, bringing back.** — **χεροῖν**: join *χεροῖν κράτη, strength of her hands*, cf. v. 206, *θανάτους αἰκεῖς διδύμαιν χειροῖν*: v. 37, *χειρὸς ἐνδίκους σφαγάς*. Schneidewin, *carrying victory in her hands*: he compares *Il.* XI. 4, (*Ἐριδα*) *πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν, holding in her hands the portent of war.* But, following the analogy of vv. 37, 206, we think it better to connect the *χεροῖν* with *κράτη*.

**477, 480. οὐ μακροῦ χρόνου** (G. 179, 1; C. 433, a; H. 591; Cur. 426). — **ὑπεστι**, *sustains* (lit. *is under*). — **κλύουσαν**, acc. instead of dat. **κλυούσῃ**, as if *ὑφέρπει με* had preceded: cf. Aesch. *Pers.* 913, *λέλυται γὰρ ἐμῶν γυνῶν ἥρωμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν, for*

*the strength of my limbs fails as I look on these aged citizens.* Eur. *Med.* 810.

484. οὐ γάρ...δναξ, *for never will your sire, the King of Greece, at least forget.*

485. οὐδ' ἀ παλαιά, κ. τ. λ., *nor unmindful, under the rust of years, is the two-edged blade of brass that slew him, etc.* The very axe — φόνιος πέλεκυς, v. 99 — with which the base blow was struck nourishes a grudge against the masters who set it such a task, and broods sullenly in its forgotten hiding-place, ready at any moment to bear damning witness. To appreciate the full force of the words, it is necessary to remember an Athenian custom. In the court called τὸ ἐπὶ Πρυτανεῖω inanimate objects which had caused death were brought to a formal trial. The fatal piece of stone, or wood, or iron was arraigned, sentenced, and, according to Draconian law, cast beyond the boundaries (*ὑπεροριζεσθαι*) in the presence of the ἀρχῶν βασιλεύς and the φυλοβασιλεῖς. To us, the personification of the spiteful axe might seem too grotesque for tragedy, and more in the quaint manner of a German fairy tale. To an Athenian audience it would suggest a solemn procedure in their law.

486. *aikīas* : the penult of *aikīa* is always long. According to analogy it should therefore be written *aīkeia* ; and so Porson, *Advers.* p. 209, wished to write it. As Eustathius (p. 1336, 58) mentions both forms, *aīkeia* and *aikīa*, Porson and Dawes inferred that he meant to distinguish *aīkeia*, with the penultimate long, from *aikīa*, with the penult short. But there is no evidence either for *aīkeia* or for *aikīa* in classical writers, who use only *aikīa*. May not Eustathius, then, have simply meant to distinguish *aīkeia*, as a later orthography, from *aikīa*, the received form ? The Alexandrian grammarians, jealous of strict analogy, may well have exchanged the irregular, though classical spelling, *aikīa*, for *aīkeia*, — a purism of which Eustathius has preserved the hint. It is scarcely conceivable, as Ellendt supposes, that he can have believed *aīkeia* and *aikīa* to be etymologically distinct. (See Ellendt, *Lex.* s. v. *aikīa*.)

489–491. Ἔξει...Ἐρινύς, *she who lies in wait, in ambush that is terrible, Erinnys, shod in brass, shall come with tramp of many feet and armed with many swords.* πολύποντς and πολύχειρ, in their first intention, express the stormy onset which shall sweep all before it when the avenging power bursts from its ambuscade. But it is part of

their less direct import that the vengeance is to be *complex*. A life for a life shall not be the canon here: murderer and murderess must *both* perish. This notion is brought out clearly by the *γάρ* in v. 492.

492. *ἐπέβα*, κ. τ. λ., *have been formed between* (lit. *come upon*) *those who should never have been joined* (lit. *to whom it was unlawful*). Cf. *O. T.* 1300, *τίς σε προσέβη μανία, what madness has come upon you?*

495–499. *πρὸ τῶνδε*: *πρὸ* for *ἀντὶ*, meaning *on account of*, is peculiar: though *πρὸ* for *ἀντὶ*, meaning *instead of*, is common enough: e. g. *O. T.* 10. — *μ' ἔχει*, *it possesses me, that*; i. e. *I feel sure that*: the conjecture *πρὸ τῶνδ' ἔρως μ' ἔχει* is worthless. But the first *μήποτε* is doubtful. — *μήποτε*, κ. τ. λ., *that never, to our discomfiture* (*ἡμῖν* dat. of disadvantage), *never will this portent come harmless to the murderer and his accomplice*: *ἀψεγές*, lit. *without causing them to complain of it, to rue it*. Cf. *μέμφεσθαι*, used of strong resentment, *Æsch. Cho.* 36. Dindorf suggested *ἀψεφές*, quoted by Hesych. from Soph.'s *Phædra* as = *ἀφρόντιστον*, *unheeded*. As *ψέφω*, quoted by Hesych. in its compounds *καταψέφω* and *μεταψέφω*, meant to *darken*, it is not obvious how *ἀψεφής* = *ἀφρόντιστος*, unless it mean that on which the shadow of thought — of solicitude — has not fallen. — *πελᾶν* is Attic future of *πελάγω*: thrice in Soph. : 1. Here; 2. doubtful in *Phil.* 1149, *φυγὰ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτε: no more will ye (θηρία) draw me after you* (*πελᾶτε* transitive) *in your flight*. 3. *O. C.* 1060, clearly a future, as in the other two places. — *τοῖς δρῶσι καὶ συνδρῶσιν*, i. e. *Ægisthus and Clytaemnestra*. The plur. is used for the singular in vague references, cf. v. 146, note, also *C. 489*; *H. 518*, c.; *Cur. 362*, Obs. 1. Dindorf understands these words of the avengers, and therefore condemns *ἀψεγές* (though he retains it in the text) as unsuitable. He prefers *ἀψεφές*, *unheeded*; see v. 497, note. But for *δρᾶν* of *crime*, see *Æsch. Cho.* 305. — *κατασχήσει, shall succeed* (lit. *shall come into haven safely*). Cf. *Phil. 221*; *Æsch. P. V.* 190.

505. *ἱππεῖα*: the chariot-race with *Œnomaus*, King of Pisa, in which the hand of Hippodameia was the prize. His charioteer, *Mytilus*, had rendered his horses so famous for their swiftness that *Œnomaus* challenged all his daughter's suitors to a chariot-race from *Pisa* to the temple of Poseidon in Corinth, and, in case of defeat, they were to suffer death. Fifteen chiefs had failed when *Pelops* entered the lists. He bribed *Mytilus*, by the promise of half the kingdom, to leave out his master's lynchpins, and, accordingly, he

won ; but, to avoid redeeming his pledges, threw Myrtilus into the sea, as they drove home along the cliffs. The curse of the Pelopid house was pronounced by Myrtilus as he sank.

506, 507. *ώς...γά*, *how direful was thy advent in this land.* For syntax of *γά* (G. 186 ; C. 450 ; H. 602 ; Cur. 436).

508-511. *ποντισθείς, drowned in the sea.* — *ἐκοιμάθη, slept* : Myrtilus sank into his grave, and in a moment the sea hushed his cry. But from the stillness of that quick and silent death awoke the tumult of crime with which for ages the house of the murderer was to ring. — *αἰκίας*, dat. of manner.

512. *πρόρριζος ἐκριφθείς, cast headlong* (lit. *roots and all*, i. e. *so as to utterly perish*) : cf. Herod. III. 40, *τελευτῶν πρόρριζον, perish from the roots*, i. e. *come to utter ruin* ; Soph. *El.* 755.

513-515. *οὐ...αἰκλα, never yet, since that event, has shame that's fraught with woe been wanting to this house.* — *ἐκ τοῦδ' = ἐκ τοῦτον* (cf. v. 441), referring back to *εὗτε*.

516-659. *Enter CLYTÆMNESTRA.* — *Cl.* (to *Electra*). So it seems that you have broken loose once more : *Ægisthus* is away, and you care not for *me*. Yet *I* am the tyrant whom you accuse of attacking and harassing you. I act strictly on the defensive, merely replying to your taunts. You taunt me with slaying your father. Did he not, for his brother's sake, slay my daughter ? — *El.* Have I leave to speak plainly ? — *Cl.* You have. — *El.* Well, then, in the first place your daughter was sacrificed on public, not on personal grounds. In the next place, supposing it to have been otherwise, that does not justify your deed : at this rate, you should be killed too. Thirdly, how do you account for your living with *Ægisthus* and having banished *Orestes* ? — *Cl.* Insolent and shameless ! Have you done ? May I sacrifice in peace ? — *El.* Sacrifice ; I have done. — *Cl.* Hear, *Phœbus the Averter*, my secret prayer : avert the omen of the dream : fulfil the wishes which in a thwarting presence I dare not utter.

516. *ἀνεψένη μέν, so left at large* : for the meaning of *μέν* here cf. Plat. *Charm.* 153 c, *παρεγένον μέν, η δ' οὐ, τῇ μάχῃ* ; so you were present at the battle ?

518. *θυραλαν, abroad* : Clytæmnestra could say this with plausibility, because of the seclusion of females. Cf. Eur. *Or.* 108, ΗΛ. *τι δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας.* — *ΕΛ.* *εἰς δχλον ἔρπειν παρθένοισιν οὐ καλόν* : *El.* *But why not send thy daughter Hermione ?* — *HEL.*

*It is not well for virgins to mingle in a crowd.* Cf. also Eur. *I. A.* 737, and the precept of Phocylides *frag.* 203. Even for married women there was no freedom in going abroad, Ar. *Lys.* 16. For the negative μή with αἰσχύνειν (G. 283, 6, 263; C. 713, d; H. 838; Cur. 617, Obs. 3). For the syntax of the infinitive (G. 174; C. 405; H. 580; Cur. 419, e).

519, 520. οὐδὲν, κ. τ. λ., *you do not heed me at all.* — καίτοι, *yet,* although your conduct discredits your complaint.

521, 522. ἔξειπας, *you have denounced.* — ἄρχω probably means here, *I rule*, though it might be taken with the participle, *I provoke you with insult*, as in *Il. II.* 378: cf. v. 552. For Electra more than once complains that her mother is her *tyrant*: at v. 597 she calls her δεσπότιν, and at v. 264 says κάκ τῶνδ' ἄρχομαι.

523, 524. έχω, *am guilty of*: Eur. *H. F.* 165, έχει δὲ τούμὸν οὐκ ἀναδειαν, γέρον, (but my purpose), *old man, involves (makes me guilty of) no shamelessness, &c.* — κακῶς...θαμά, *but I speak evilly of you, because I often hear slanderous things from you.*

525, 526. πατήρ, κ. τ. λ., *for your father, nothing else, is always your pretext.* — σοι: see v. 1213, note. — τέθνηκεν has πατήρ for its subject.

528. γάρ: (it is true that I killed your father); *for I could not help it. I was merely the passive instrument of Justice.* Cf. *Measure for Measure*, Act I. Sc. 2 (Angelo to Isabella): *Be you content, fair maid: it is the law, not I, condemns your brother.*

529. ή...άρήγειν, *which you ought to aid:* for the omission of ἀν with the imperfect χρῆν (G. 222, N. 2; C. 631, f.; H. 703; Cur. 490). Cf. *Ant.* 677, οὔτως ἀμυντέ' ἐστι τοῖς κοσμουμένοις, *thus one should support the cause of order.*

531. τὴν σὴν δμαιμὸν: in speaking of Iphigeneia, Electra avoids the name of *sister*; feeling instinctively that, as the victim of Agamemnon, Iphigeneia is (so to say) on the side of Clytaemnestra. She alludes to her as τὴν αὐτοῦ κόρην, v. 572; κείνης, v. 573; αὐτὴν, v. 576; τῆς (σῆς) θυγατρός, v. 592. — μοῦνος: Æsch. has μοῦνος only once (in μούνωψ), *P. V.* 823, τὸν τε μουνῶπα στρατόν; Eur. only once (in μούναρχος), *Rhes.* 31, ποῦ δὲ γυμνήτων μούναρχοι; where Dindorf, μόναρχοι. In the seven extant plays of Soph., μοῦνος for μόνος occurs twelve times in dialogue: once besides in *frag.* 426 (ed. Dind.). Other Ionic forms in tragic dialogue are γούνατα, κοῦρος, δουρί, and ξεῖνος (the last, always *metro cogente, except* in Eur. *I. T.* 798, ξεῖν', οὐ δικαίως, κ. τ. λ.).

532, 533. οὐκ...λύπης, *not having suffered equal pain with me*: λύπης is gen. of whole with τού, and ἐμοὶ is dat. of likeness. — ὥσπερ, sc. ἐγὼ ἔκαμον, *as I suffered when I bore her*.

534. εὖ: *very well*: i. e. you have heard my charge against Agamemnon; let me now hear your defence of him. — τοῦ χάριν, τίνων, *tell me why* — *for whose sake* — *he immolated her*. *For the Greeks, wilt thou say?* χάριν is an adv. acc., having with the gen. a prepositional force like ἐνεκα, see v. 427, note. For the syntax of the gen. after it (C. 436, d). Clearly, χάριν τίνων is the question to which Ἀργείων χάριν is the supposed answer. Brunck, Dindorf, Schneidewin, and others make τίνων the participle of τίνω; thereby enervating a spirited verse. Hermann τοῦ, χάριν τίνος, “why, for whose sake”: cf. Ar. *Nub.* 22, τοῦ δώδεκα μνᾶς Πασίᾳ; but rhythm would rather place the comma after χάριν: and τίνος for τίνων is gratuitous.

537, 538. ἀλλ' ἀντ' ἀδελφοῦ, *but if for the sake of his brother*: in a series of supposed arguments and answers, ἀλλά (as in v. 536) usually introduces the triumphant *answer*. Here it introduces a sentence comprising both argument and answer, and thus serves as a preface to each: ἀλλά (*but, you will say forsooth, δῆτα*) ἀντὶ ἀδελφοῦ ἔκτανεν τὰ ἔμα: ἀλλά (*but, I rejoin*) οὐκ ἔμελλε δώσειν δίκας; — τάμ' = τὰ ἔμα, *my offspring*, sc. τέκνα. — τῶνδε, obj. gen. after δίκην.

539. πότερον, κ. τ. λ., *was it that he had not two children, or* (ἢ, v. 542) *was it that Hades, &c., or, thirdly* (ἢ, v. 546), *was it that your father, &c.?* — διπλοῖ: Homer notices only a daughter—Hermione—whom Helen bore to Menelaus: *Od.* IV. 12. But it would have been bad pleading to inquire why Menelaus did not immolate his only child (*τηλυγέτην*, *Il.* III. 175). Sophocles therefore follows Hesiod, *frag.* 131: ή τέκεθ' Ἐρμιόνην δουρικλειτῷ Μενελάῳ, | ὁπλότατον δ' ἔτεκεν Νικόστρατον, δῖον Ἀρηος, *she (Helen) bore Hermione to spear-renowned Menelaus, and last she bore Nicostratus, scion of Mars*.

540, 541. πατρὸς...χάριν, *being children of parents for whose sake this voyage was undertaken*, i. e. this was the epic motive of the expedition, which attracted the sceptical criticism of Thucydides: I. 9. The singular ἡς is here used because the poet has Helen especially in mind.

542, 543. τιν' Ἰμερον, κ. τ. λ.: the τίνα is obviously ironical, — or had Hades a vague preference for my children, so as to feast on them?

**δαίσασθαι** is an epexegetical infinitive, and denotes here a purpose. See G. 265; H. 765; Cur. 561; Madv. 153. Cf. also Plat. *Crito*, p. 52, b, and see v. 1278, note: **δαίνυμαι** takes an accus.

545. **παρεῖτο**, κ. τ. λ., *had love for his children by me been dismissed, &c.*: the verb is plup. pass. v. **παρίημι**. But **ἔφειτο**, v. 1111, is from 2d aor. **ἔφειμην**; and so **μεθεῖτο**, *Trach.* 197. The passive voice of **ἀνίημι**, **καθίημι**, **μεθίημι**, **παρίημι**, **ὑφίημι** is rare in Attic, except in the perf. and perf. part. The pass. of **ἔφίημι** and of **προσίημι** is not used at all. Of **ἀφίημι**, the aor. 1, fut. 1, and perf. pass. were in common use.

546. **ἀβούλου καὶ κακοῦ γνώμην**, *insense and misjudging*: these epithets seem at first sight not very appropriate. The parent's heart rather than his head, one would have thought, was in fault. But the idea uppermost is the *perversity* of Agamemnon in killing his own child when he might have taken his brother's. It is characteristic of Clytaemnestra's **ἀνδρόβουλον κέαρ** that she insists upon the folly of the action as much as upon its cruelty.

547. **δοκῶ μέν**, cf. v. 61, note. — **εἰ καὶ**, *even if*. — **διχα**, *at variance with, &c.*

549. **τοὺς πεπραγμένους**, causal dative: cf. Thuc. III. 98, **τοὺς πεπραγμένους φοβούμενος τοὺς Ἀθηναίους**, *fearing the Athenians on account of what had happened*: Soph. *Ant.* 955, **ζεύχθη...κερτομίοις δργαῖς**, *he was bound fast for his angry taunts* (lit. *by their means*). Madv. *Synt.* § 41.

551. **σχοῦσα**, κ. τ. λ., *having taken a just resolve, blame your father* (lit. *your neighbors*): **σχοῦσα**, referring to the particular point of past time at which the decision was made. Cf. Eur. *Hel.* 469.

552–554. **ἔρεις...μοι**, *you will not now at least affirm of me that, having begun some cutting (speech), I then heard this from you; but were you to permit me*. — **τοῦ τεθνηκότος θ'**: Hermann, **τοῦ τεθνηκότος γ'**: “Indicat eo Electra se pro patre tantum ac sorore, non etiam pro se ipsa dicturam esse.” But **τε** repeated after both **τεθνηκότος** and **κασιγνήτης** has an appropriate force of its own. It expresses that the statement is not to be an *ex parte* one, but that the case is to be put with even fairness for both sides.

556. **καὶ μὴν ἔφιημ'**, *oh, you have my leave*: **καὶ μὴν** is more than **καὶ δὴ**; it means literally *however*, i. e. O, if that is all, — if you are only waiting for *my* permission, — *I* have no objection. Cf. Soph.

*O. T. 344.* ΟΙ. *καὶ μὴν παρῆσω γ' οὐδέν* (you have given me carte blanche: *well, I shall take it*): *Ant.* 222. ΚΡ. *καὶ μὴν δὲ μισθὸς γ' οὗτος* (*well, I can answer for that being the penalty*). — *εἰ δέ, κ. τ. λ., but had you always thus addressed me: λόγους ἔχηρχες = προστεφώνεις.* For the two acc. see *G.* 159, *N.* 4; *C.* 475, b; *H.* 544, e. For this transitive use of **ἔχαρχω**, see *Lidd. & Scott*; cf. v. 125, note.

*559, 560.* *τούτου*, gen. after the compar. — **λόγος**, *declaration*. — *εἴτ' οὖν*, sc. *ἔκτεινας*; cf. *Æsch. Eum.* 446.

*562, 563.* *φ τὰ νῦν ξύνει*, *with whom you are now living*: *τὰ νῦν* is used like simple *νῦν*. — *ἔροῦ δέ*: you want to know why Agamemnon killed Iphigeneia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice. — **κυναγόν**: *Pors. ad. Eur. Or.* 26, *Attici dicunt Ἀθάνα, δαρός, ἔκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, δπαδός* per *a*, non per *η*... *Recte, opinor, κυνηγέτης reliqui, Hec.* 1156. *Attici enim, quanquam dicunt Ἀθάνα, non dicunt Ἀθαναία, sed Ἀθηναία*. — *τίνος ποινὰς... ξσχ*', *to punish what guilt she restrained the frequent winds at Aulis*: **ποινάς**, acc. in appos. with the sentence **πνεύματα ξσχε**; cf. *Æsch. P. V.* 574, *τίνος ἀμπλακίας ποινὰς δλέκει, in punishment for what sin art thou perishing?* For **ξσχε**, *inhibuit*, cf. *O. C.* 888. *τὰ πολλὰ πνεύματα ξσχε* (*multos illos ventos qui flare ibi solent*, *Hermann*) I formerly understood to mean, *he* (*ὁ πατήρ*, v. 558) *suffered those tedious winds*; but now prefer the usual interpretation, because Artemis is the natural subject to **ξσχε**. Cf. v. 571, *κατεῖχ' Ἀχαιούς*.

*565.* **κείνης**, *κ. τ. λ.*, *for it is not right for you to learn from her*. For syntax of **κείνης** (*G.* 171, *N.* 1, 176, 1; *C.* 412; *H.* 582; *Cur.* 420). **εὐσέβεια** is the basis of Electra's character: thus she feels most acutely, and as one of the most distressing evils of her situation, that it does not admit of piety towards her mother being combined with piety towards the gods (vv. 308, 346). And here she quickly recalls, as irreverent, the rhetorical *ἔροῦ τὴν κυναγόν Ἀρτεμιν* into which the warinth of the debate had betrayed her.

*566, 567.* *ώς ἔγώ κλύω*: i. e. possibly you may be able to correct me; but I have always understood that these were the circumstances of the case: **ἔγώ** expressing confidence in her own version of the story, tempered by a sense that there may be other versions: cf. *Trach.* 86. — **ἄλσος**, *a woodland haunt of the goddess*: cf. v. 5, note. — **ἔξεινησεν ποδοῖν**, *startled* (lit. *roused with his feet*).

568. Σλαφον: in Aesch. *Ag.* 132 the sin of Agamemnon against Artemis is only hinted at, as having been something *analogous* to the slaughter of the hare by the two eagles, — the incident which furnished Calchas with his text. — οὐ κατὰ σφαγὰς, κ. τ. λ., *and with some bold vaunt about its slaughter, he shoots and hits*: for κατά, cf. Herod. II. 3, κατὰ τὴν τροφὴν τῶν παιδῶν τοσαῦτα ἔλεγον, *so much they said about the rearing of the children*; and the Homeric phrases πλάζεσθαι κατὰ λητᾶ, *to roam about*, i. e. on a foray; *Od. III. 106*; Monk, κατὰ σφαγὰς βαλών, *in the throat*, — a strange place in which to hit a running deer.

569, 570. ξπος τι: Hyginus, a grammarian in the reign of Augustus, tells the story in his *Fabularum Liber*, and observes the same εὐφημία: superbiusque in Dianam locutus est. — ἐκ τοῦδε, *idcirco*: not, as in v. 514, *ex illo tempore*. — μηνίσασα: the epic μηνίω and μηνίς are used properly of the terrible and abiding anger of gods or godlike heroes. In Sophocles we find the word robbed in part of its ancient dignity. Thus it is used of wrath as impotent and unimpressive as Hæmon's against his father Creon (*πατρὶ μηνίσας φόνου, Ant. 1177*); and so in *O. T.* 699, μηνίς is nothing more than κότος. But μηνίμα, *piaculum*, always preserved its reference to the majestic anger of the gods.

572. τοῦ θηρός, gen. of value, or (more generally) of comparison, being governed by the force of ἀντί. — ἐκθύσει, *give up to sacrifice* (lit. *immolate outright*); *Immolare expiandi causa*, Ellendt, and so Schneidewin. But this idea of *atonement* belongs only to the middle ἐκθύεσθαι in two special contexts: 1. Herod. VI. 91, ἄγος ἐκθύεσθαι οὐχ οἷοι τε ἐγίνοντο, *they found themselves unable to wipe out the pollution by their sacrifices*; 2. Eur. *frag.* 155, τίνα δεῖ μακάρων ἐκθυσαμένους | εὑρεῖν μόχθων ἀνάπαυλαν, i. e. *what god must we prevail upon by our sacrifices, &c.*: cf. ἐξεπάδειν τινά, *to conquer a person by spells*. The active ἐκθύειν with accus. of the victim can only mean to sacrifice *utterly*, to yield up for sacrifice, implying resistance or reluctance on the part of the sacrificer.

573 – 575. ὁδὸς ἥν: for εἶναι where ξχειν would be more usual, cf. Eur. *Med.* 89. — πρὸς οἴκον: among the chiefs assembled at Aulis were many insular princes, whose return home might have been totally cut off by Artemis and her storms. — μόλις, with ξθυσεν, *reluctantly sacrificed her*; cf. *Phil.* 329.

577. *εἰ δ’ οὖν, κ. τ. λ.*, *but if, for I will also state your case, it was with the wish, &c.*: the particles **δ’ οὖν** are used in resuming the main thread of a discourse after a parenthesis. Thus in Agamemnon, v. 199, after pausing on the father's doubt and sorrow, the narrative proceeds, **Ἐτλα δ’ οὖν θυτὴρ γενέσθαι**. Similarly **εἰ δ’ οὖν** carries the mind back to some former hypothesis which has been for a time dropped : here, to Clytaemnestra's words at v. 537. Compare *Æsch. Ag.* 1009, **εἰ δ’ οὖν ἀνάγκη τῆσδ’ ἐπιρρέποι τύχης** : (“liberty is always better than slavery,”) but if the doom of a slave's lot *should* fall on any one, it is well to have good masters ; where **δ’ οὖν** brings back the mind to the fact which suggested the whole speech, viz. that Cassandra *is* a slave.

579, 580. **χρῆν** : for the omission of **ἄντι** with this imperfect (G. 222, N. 2 ; C. 631, f ; H. 703 ; Cur. 490). — **οὐνεκ'** ; separated from its case : cf. *O. T.* 1010, **εἰ τῶνδε φεύγεις οὐνεκα.** — **ὅρα, beware.** — **τιθέσθα** : cf. Eur. *Alc.* 58, **πρὸς τῶν ἔχόντων, Φοῖβε, τὸν νόμον τιθῆς** : *the rule which you are laying down is in the interest of the rich.* For **τιθέναι νόμον** and **τιθεσθαι νόμον**, compare (a) *Plat. Rep.* p. 339 c, **νόμους τιθέναι, κ. τ. λ.** ; (b) *Plat. Gorg.* p. 483 B, **οἱ τιθέμενοι τοὺς νόμους, κ. τ. λ.**

581. **μὴ τιθῆς**, (*take care*) *that you are not prescribing, &c.* ; but **μὴ τιθῆσ**, *beware lest you are prescribing, &c.* : cf. M. & T. 46, N. 5. The difference is, **μὴ τιθῆς** expresses the *certainty* that the thing is actually being done ; **μὴ τιθῆσ**, merely the *probability*. Suppose A to be in the room where B is writing. A, hearing B soliloquize on the spelling of a word, might say **δέδοικα μὴ ἀμαρτάνης**. But if, standing over B, he saw him in the act of misspelling, he might say **δέδοικα μὴ ἀμαρτάνεις**. Hermann prefers **τιθῆσ** : “intelligit Electra non esse hanc mentem Clytaemnestrae ut ejusmodi legem probet, sed consequi tantum dicit ut probare debeat.” Now the question is not as to what Clytaemnestra *approves*, but as to what she is in fact *doing*. The point of the sentence is that she is *certainly* doing what she *probably* does not intend, — laying down a rule fatal to herself. **τιθῆσ**, then, appears more forcible than **τιθῆσ**, both here and in v. 584. It is remarkable that Dindorf, who supports **τιθῆσ** here, gives **προστιθῆσ** in a precisely similar passage, Eur. *Ion*, 1525.

584. **σκῆψιν οὐκ οὖσαν, false pretext.**

587. **τῷ παλαμναῖῳ, the polluted murderer** : cf. *Trach.* 1197, **φονέα γενέσθαι καὶ παλαμναῖον σέθεν, to become a murderer and polluted with**

*your blood, παλάμη = a deed of violence: Phil. 1206, ῥέξει παλάμαν, to do a deed of violence.* The verb **παλαμᾶσθαι**, however, involves the idea of fraud rather than of violence. Zeus was worshipped at Chalcis (Müller, *Eumen.*) as **παλαμναῖος**, i. e. **προστρόπαιος**, *god of purification*. Eur. uses the word only once, in the secondary sense of *avenger*: *I. T.* 1218, *μὴ παλαμναῖον λάβω.*

589, 590. **παιδοποιεῖς** : cf. Eur. *Elec.* 62, *τεκοῦσα δ' ἄλλους παῖδας Αἴγισθῳ πάρα | πάρεργ' Ὁρέστην κάμε ποιεῖται δόμων, having borne other children to Ægisthus, she regards Orestes and me as mere appendages of the house.* — **εὐστεβεῖς**, κ. τ. λ., *the innocent children of an earlier and a lawful union you have cast out*: **εὐστεβεῖς** seeming to include both the notion of personal innocence, as opposed to **παλαμναῖος** in v. 587, and that of legitimacy, as opposed to the contemptuous **παιδοποιεῖς**, — the second sense being brought out more distinctly by **κάξ εὐστεβαστόντας**. — **ἐκβαλοῦσ' ἔχεις** : this form is more than the perfect, in that it emphasizes more strongly the *present* existence of the result : cf. *Madv.* 179.

591. **ἢ καὶ τοῦτ' ἔρεις**, *or wilt thou e'en say this, that, &c.* The question would be more pointed if it were, *Or wilt thou say that here, too, in this also, thou art exacting retribution for thy daughter?* But this would probably require **ταῦτα** instead of **τοῦτο**.

593, 594. **αἰσχρῶς**, sc. **ἀντίποινα λαμβάνεις** ; not **λέγεις**. — **καὶ, really** : cf. v. 385, note. — **ἔχθροῖς** : for the plur. (C. 489 ; H. 518, c ; Cur. 362, Obs. 1). Cf. also v. 146, note. Ægisthus, as the son of Thyestes, is **ἔχθρός** to the family of the Atreidæ : cf. v. 1508.

596. **οὐδὲ νουθετεῖν** : after upbraiding Clytaennestra without interruption through thirty-six trimeters, it appears scarcely seasonable to complain of her impatience under reproof. But Electra is now thoroughly angry ; all grievances past and present crowd upon her mind at once ; she can argue no longer, — henceforward she declaims.

596. **πᾶσαν ἵης γλῶσσαν**, *you passionately declare how, &c.* (lit. *you let loose your whole tongue*). As to the form **ἵης** : **ἵεις** plerique codices et Ald., Dind. ; but see Pors. *ad Or.* 141 : *Nec me fugit, Brunckium pluribus in locis Sophoclis et Aristophanis τιθεῖς, ξυνιεῖς, et similes barbarismos aut reliquisse aut intulisse. Attici dicebant τιθημι, τιθης, τιθησι.* *Ubiunque τιθεῖς legitur, legitur ex errore scribarum ει in η permutantium.*

597. **καὶ, and indeed**, i. e. you complain that the daughter reviles

her mother ; you might have gone further, and complained that the slave taunts her mistress. To me you are not **μήτηρ** only, — you have a still more absolute title to obedience, — you are **δεσπότις**.

598 – 602. **νέμω**, *I regard*. — **ἥ** **ζῶ**, *I who live*. — **ξυνοῦσα**, *experiencing*. — **συννόμου**, *mate* (lit. *feeding together*). — **μόλις**, cf. v. 2, note. — **τρίβει**, *wears out*.

603. **δν πολλὰ**, κ. τ. λ., *whom you have often accused me of rearing to take vengeance on you* : **μιάστορα**, Eur. *Med.* 1368, **οὖδ' εἰσὶν**, **οἴμοι**, **σῳ κάρᾳ μιάστορες**, *these are, alas ! avenging furies on thy head*. For the other sense, see *O. T.* 353, **ώς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι**, *since thou art the unhallowed polluter of this land*. — **ἀλάστωρ** usually of the avenger ; but see *Æsch. Eum.* 236.

605. **τοῦδε γ' οὖνεκα** : cf. v. 387, note.

606. **χρῆσ**, κ. τ. λ., *if you wish to, as base, or, &c.* : the second and third pers. sing., **χρῆσ**, **χρῆ**, belong in form to **χράω**, in sense to **χρῆσω**. The evidence for their use is drawn from four passages : 1. this ; 2. *Ai.* 1373, **σοὶ δὲ δρᾶν ἔξεσθ'** & **χρῆσ**, *you can do whatever you desire to* ; 3. *Ant.* 887, **ἀφετε μόνην ἔρημον**, **εἴτε χρῆ θανεῖν**, *leave her entirely alone whether she wishes to die* ; 4. Cratinus *ap.* Suid. s. v.

608, 609. **εἰ...ἰδρις**, *for if I am naturally skilled in these things* (G. 171, 2 ; C. 432 ; H. 576). — **σχεδόν τι**, *it may perhaps be said*, — ironically qualifying **καταισχ**. : cf. *Ant.* 466, **σχεδόν τι μώρῳ μωρλαν δοφλισκάνω**, *it may perhaps be that I am considered foolish by a fool*.

In this speech (558 – 609) Electra's temperament is artistically displayed. With the good advice of her sister and of the Chorus freshly in mind, she commences in a calm and argumentative strain, and with an evident effort at self-control. But the irritating nature of the topic is too much for her good resolutions : the proportion of argument to invective becomes gradually less and less, and the *crescendo* is worked up until it ends in a burst of defiance, — **τοῦδε γ' οὖνεκα κήρυσσέ μ' εἰς ἄπαντας**. Having once vented her passion, during the rest of the interview she is subdued and even apologetic (vv. 616 – 620).

610. **δρῶ**, κ. τ. λ., *I see her breathing forth wrath, but whether she has justice on her side, about this I observe that she no longer cares* : subject to **ξύνεστι**, Electra. It seems awkward to supply **τῷ μένει** after **ξύνεστι**. For **ξύνεστι σύν**, cf. *Æsch. Pers.* 533, **μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν**, *lest that ills be heaped upon ills* : Xen. *An.* IV. 4. 2, **ἐπὶ...ἐπῆσαν**, &c.

612. For the dat. & gen. here with δεῖ (G. 172, N. 2). Cf. Eur. *Med.* 565, *σοὶ...γὰρ παῖδων τί δεῖ*; *for what need have you of offspring*: cf. Eur. *Ion* 1317.

614. *καὶ ταῦτα, and that too*: the ellipse of the participle with this phrase is rare; but cf. Herod. VI. 11, *ἢ εἴναι ἐλευθέροισι ηδούλοισι, καὶ τούτοισι ὡς δρηπέτησι, whether to be free or slaves and that too as fugitives*. — **τηλικοῦτος** is for **τηλικαύτη**, only here: Homer uses the same license with adj. in -vs: e. g. (*Od. XII. 369*). Even verbals in -τος are sometimes of two genders in prose; e. g. **ἔσβατός**, Thuc. II. 41: **ἐπακτός**, Plat. *Rep.* p. 573 B. — **ἄρα = ἄρα οὐ**: the notion being, “*are you satisfied that such and such is the case?*” i. e. *is it not the case?* Cf. *O. T.* 821, and the Latin *satin’?* (Terence, &c.) for *nonne satis?*

615, 616. **χωρεῖν...ἄτερ**, *that without shame she would commit* (lit. *proceed to*) *any crime*: **χωρεῖν** with **ἄν** is for the opt. (G. 246, 211; C. 658, a, 659; H. 783, a; Cur. 575). — **εὖ νῦν ἐπίστω**, *now, know well*; the verb is pres. imper. v. **ἐπίσταμαι**. — **νῦν**: *νῦν, nunc*, is always long: *νῦν, igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places; *O. T.* 658; *Phil.* 1240; *O. T.* 644; *Ant.* 705; *Ai.* 1129.

617, 618. **όθούνεκα = δτι**, *that*. — **προσεικότα**, Attic for **προσεικότα**, 2 perf. part. v. **προσέοικα**.

620–625. **ἔργον**, *acts of hostility*, opposed to **δυσμένεια**, *a hostile spirit*. — **αἰσχροῖς**, *by the base*. — **Θρέμμα**, *creature* (lit. a *nursling*, from **τρέφω**). — **ἔγώ καὶ τάμ’ ἔπη**: **ἔγώ...τάμα** are repeated in derision of Electra’s words **ἔκ σοῦ...τὰ σά** in v. 619. — **νιν**, sc. **τὰ ἔπη**: cf. v. 436, **κρύψον νιν** (sc. **τὰ κτερίσματα**). In *Trach.* 145, **νιν = αὐτό**.

626–629. **Θράσους**, κ. τ. λ., *you shall not go unpunished for this audacity*: cf. Eur. *Or.* 1407; *Il.* III. 366. For syntax of the gen. (G. 173; C. 429; H. 577; Cur. 427; Madv. 61). — **μόλῃ** (G. 232, 3; C. 641; H. 758, 759; Cur. 556, 557). — **πρὸς ὀργὴν ἐκφέρει**, *you are at once enraged* (lit. *carried away*, &c.). — **χρήζοιμ**, the opt. (G. 234, 4; C. 641; H. 757; Cur. 555). — **μεθεῖσα** is a circumstantial part, and means, *after you gave me leave*.

630. **ὑπὸ εὐφήμου βοῆς**, *with hushed clamor*, i. e. *in silence*. Cf. *O. C.* 132,

ἀφώνως ἀλόγως τὸ τᾶς  
εὐφήμου στόμα φροντίδος ιέντες.

“Voiceless and speechless all,  
Uttering the whispered sound  
Of thought that fears to speak.” — PLUMPTRE.

631. ἐπειδὴ...λέγειν, *since I have permitted you to speak at length*, i. e. you have had unbounded license of speech : am I not to be allowed so much as to sacrifice in peace ?

634 – 636. ἡ παρούσα μοι, *my attendant*. — πάγκαρπ', *of many fruits*. — εύχασ ἀνάσχω : the use of this verb with εύχῃ, to offer up prayer, comes from the custom of *holding up* the hands in supplication. — δειμάτων depends on λυτηρίους (G. 174 ; C. 405 ; H. 584, f ; Cur. 414, 419, e ; Madv. 63).

637. προστατήριε, *defending Phœbus* : the title προστάτης appears to have belonged to Apollo, especially among the Ionian colonies founded by Miletus on the shores of Pontus. The coins and inscriptions of the Tauric Chersonese agree in speaking of Apollo Prostatae (Müller, *Dor.* bk. II. c. 2, § 6). At Elis he was Ἀκήσιος (cf. Ακέστωρ (*Healer*), Eur. *Andr.* 900) ; at Phigaleia in Arcadia, Ἐπικοῦριος (*Helper*), at Athens, Ἀλεξίκακος and Ἀποτρόπαιος (*Averter of evil*). The Dorian title Ἀγυιεύς (*Guardian of public places*) was of kindred import, the conical block of stone which represented Agyieus being placed before the doors of houses, as designating the boundary between public and private property : cf. Æsch. *Theb.* 445.

638. κεκρυμμένην βάξιν, *secret speech*, i. e. of which I am compelled to disguise the import, — referring to the ambiguous language of vv. 644 – 654. She apologizes for not being able to make her petitions openly and explicitly. The ancients looked with suspicion on confidences between the god and his votary. The saying μετὰ φωνῆς εὔχεσθαι δεῖ was ascribed to Pythagoras. It was a maxim of Seneca “to speak with men as if the gods were listening, and with the gods so that men might overhear” : cf. Persius, 2. 5 ; Hor. *Ep.* I. 16. 69.

639 – 643. ἀναπτύξαι πρὸς φῶς, κ. τ. λ., *to reveal everything* (lit. *to unfold all to the light*) *while she stands by*. — πολυγλώσσῳ βοῇ, “*with cry of many tongues*.” — τῆδε, *thus*.

645, 646. διστῶν, *ambiguous*. — Λύκει' : the invocation is appropriate in reference to the ἔχθροι mentioned in v. 647 ; see v. 7, note. — εἰ...τελεσφόρα, *if they have appeared propitious, grant them fulfilment* (lit. *fulfilled*).

648 – 653. πλούτου, gen. after ἐκ in ἐκβαλεῖν. — ἔφῆς, 2 aor. act. subj. v. ἔφημι (G. 254 ; C. 628, c ; H. 723, a ; Cur. 518). — ἀλλ', sc. δός : cf. v. 72. — ἀμφέπειν, poet. for ἀμφιέπειν, *sway*. — τέκνων, for τέκνοις, by inverse attraction to δσων ; a rare instance of the *da-*

tive being so merged : the *accus.* is usu. the case attracted, e. g. *Trach.* 151, *τότε δν τις είσιδοιτο...κακοῖσιν* (for *κακά*) *οἰς ἐγώ βαρύνομαι, then might any one behold the evils with which I am weighed down.* — *δσων, κ. τ. λ., all whom neither hatred nor bitter anguish connects with me.*

657. *τὰ δ' ἄλλα*, object of *ἔξειδένατ*. Her prayer in vv. 648 – 654, according to its express and literal import, asks only for blessings to herself. But she expects Apollo to understand it as including, in its inner meaning, a petition for the ruin of her enemies, — for the death of Orestes.

660 – 822. *Enter the PÆDAGOGUS in the character of a messenger from Phanoteus, cf. v. 45. — Mess.* Queen, I bring thee welcome tidings from a friend : Orestes is dead. *C.* How sayest thou, how sayest thou, stranger ? Heed not *her*. *M.* He perished in a chariot-race at the Pythian games. Ten started : at last only Orestes and an Athenian were left in. Rounding the goal, Orestes struck his wheel, — was thrown, and dragged. We took him up dead, and sent his ashes for burial in his native land. *C.* O Zeus, shall I call this good fortune, or a bitter gain ? *M.* It seems I might have spared my friendly zeal. *C.* Not so : thy news is good, — the death of an unnatural and cruel son. But enter the house, and leave *her* to weep and wail. (*Exeunt CLYT. and the PÆDAG.*) — *El.* (*to the Chorus*) : Saw ye the mother's grief for her son ? O Orestes, thou hast crushed my last hopes : endless, hopeless slavery is before me now. At least I shall cross that threshold no more : let them kill me — and so release me — if they will.

660, 661. *πῶς δν, κ. τ. λ., would that I might know*, i. e. *can you tell me whether, &c.* For *πῶς δν* with the opt. (C. 637) : the question asked by *πῶς δν* is often merely rhetorical : e. g. *Ai.* 387, *ὦ Ζεῦ...πῶς δν...θάνοιμι, O Zeus! would that I might die* : and so *τις δν, O.* C. 1099. — *ει, sc. ἔστι* : we have here the indic. in the condition followed by the opt. in the conclusion, because with the opt. there is another condition implied, viz. *if this is the palace, &c., I would know it, if I could* (G. 227 ; C. 649, b ; H. 750).

663, 664. *ἢ καὶ κυρῶ, and am I really right* (lit. *hit the mark*) ? Cf. *Æsch. Supp.* 588. — *πρέπει...εἰσορᾶν*. “ For sure her mien bespeaks her sovereignty,” *PLUMPTRE* (lit. *for she appears like a ruler to look upon*).

665. *μάλιστα πάντων*, gen. of the whole (G. 168 ; C. 420, e ; H. 559 ; Cur. 412) : cf. *Plat. Phœdr.* p. 262, c ; *Ar. Av.* 1530.

668. ἔδεξάμην, *I welcome the omen*, aorist in the sense of the present (H. 709; Cur. 494, Obs. 2): cf. Aesch. *Ag.* 1635, λέγεις θανεῖν σε, *you speak of dying*. The force of the *aorist* in such cases, where in English it must be rendered by the present, is to revert to the very instant, just past, at which the action commenced, and thus to place the action vividly in connection with the incident which called it forth: e. g. Eur. *Hec.* 1276. — ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν, *I renounce these prophecies, I yield them to you to bear.*

673. ἐν βραχεῖ ξυνθεὶς λέγω, *I speak, expressing it concisely*: cf. Thuc. II. 41, ξυνελών τε λέγω τήν τε πᾶσαν πόλιν, κ. τ. λ., *in short I say that the whole city, &c.*; Ar. *Thesm.* 177. Schneidewin thinks that there is a *double-entendre*, an allusion to the phrase *συντιθέναι λόγον*, *to make up a story*: e. g. Aesch. *P. V.* 704, *συνθέτους λόγους*. But surely there would be something almost comic in so poor and impudent a pun at a moment so critical.

675–677. ταύτης: *οὗτος* used with a demonstrative force instead of *ὅδε* has generally a rather contemptuous tone: e. g. *O. T.* 429. — νῦν τε καὶ πάλαι λέγω, *I say, as I have already said*. The phrase is as old as Homer: *Il.* IX. 105, οἶον ἔγώ νοέω ἡμὲν πάλαι ἥδ' ἔτι καὶ νῦν, *which of old and still even now I meditate*. At v. 907 it is varied to *νῦν τε καὶ τότε*. On the Attic use of *πάλαι*, corresponding to the Latin *dudum*, see Favorinus *ap.* Stallbaum, Plat. *Apol.* p. 18 B, *πάλαι οὐκ*, κ. τ. λ. — ἀπωλόμην aor. in sense of present: cf. v. 668.

680, 682. καὶ...καὶ, instead of ὥσπερ...οὕτως, i. e. ὥσπερ ἐπεμπόμην, οὕτως καὶ φρύσω: cf. *Trach.* 626; *Ant.* 1112. — Ἐλλάδος πρόσχημ' ἀγῶνος, *the renowned festival, the pride of Greece*: = Ἐλλάδος πρόσχ. ἀγωνιστικόν, *the pride of Greece, consisting in a contest*. In most instances of a double genitive, the first refers to the agent, the second to the object of his action: e. g. Plat. *Rep.* p. 329 B, τὰς τῶν οἰκείων προπηλακίσεις τοῦ γήρως, *the contumelious treatment, by relatives, of the old*: cf. v. 1390. — πρόσχημα, strictly that which Hellas *puts forward* as her chief ornament, that on which she places foremost reliance as a claim to admiration, her *boast and glory*. πρόσχημα, *that which is held before one*, hence: (1) That which is put forward to screen a fault, — a pretext: Thuc. III. 82, τὸ σῶφρον τοῦ ἀνάνδρου πρόσχημα, *prudence the pretext for cowardice*; (2) That which is brought to the front as creditable and ornamental: thus Herod. (V. 28) calls Miletus τῆς Ἰωνίης πρόσχημα, *the pride of Ionia*, her most thor-

oughly presentable city. Cf. Dem. *Cor.* p. 288, *καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως ταῦτα πράξωμεν*, and let us do this with a pride worthy of Athens. — **Δελφικῶν ἀθλῶν**: the more recent name, *τὰ Πυθία* (*ἀθλοι Πυθικοί* v. 49), appears to have originated in 586 B. C., when the Amphictyons, instead of the Delphians, became the *ἀγωνοθέται*. In the same year, according to Pausanias (X. 7, 3), the festival was changed from an *ένναετηρίς* to a *πενταετηρίς*.

683. **δρθίων**, *clear*: the word is especially appropriate to a high-pitched, stirring strain of martial music. Herod. (I. 24) seems to speak of *νόμος ὁ δρθιος* as some particular air, and hence it is usually translated *Orthian strain*. Arion is there said to have stood on the benches of the ship, and *διεξελθεῖν νόμον τὸν δρθιον· τελευτῶντος δὲ τοῦ νόμου, κ. τ. λ.*, *sang the Orthian strain, and when the song was finished, &c.*

685. **λαμπρός**, *a brilliant form*. In v. 1130 **λαμπρός** is used in a slightly different sense, of the bright animation of young life as contrasted with dull, dark death. — **σέβας**, *admired*.

686. **δρόμου δ' ισώσας, κ. τ. λ.**, *having made the finish of the race even with the start*, i. e. having brought the race back to the point from which it started, by completing the double course of the *δίαυλος*: **τάφεσει = τῇ ἀφέσει**. In a foot-race, the starting-post was properly *γραμμή* (*line across the course*) or *βαλβίδες* (*posts*) (*ἄφεις ἀπὸ βαλβίδων ἐμὲ τε καὶ τουτονί*, *send this one and myself from the starting-posts*, Ar. *Eq.* 1159): in a chariot-race, *ἀφεσίς* or *ὑσπληξ* (*rope across the starting-place*). Brunck interprets the phrase strangely. There is an epigram by Antipater of Sidon (flor. circ. 100 B. C.), in which he says of the athlete Arias, *ἢ γὰρ ἐφ' ὑσπλήγων ἢ τέρματος εἶδε τις ἀκρού | ἡτθεον, μέσοσῳ δ' οὐποτ' ἐνὶ σταδίῳ*, *for one saw the youth at the starting-ropes or the extreme goal, but nowhere in the stadium between*. Applying this strained conceit to the language of Sophocles, Brunck renders: “Orestes made the finish simultaneous (or coincident) with the start”: i. e. he ran with such lightning speed, that there was no appreciable interval between the beginning and end of the race. Hermann characterizes the ingenuity of this version as “*ineptum et frigidum acumen.*”

688. **ἐν πολλοῖσι**, *and to make my story short where there is much to tell*; **παῦρα ἐν πολλοῖς λέγειν** clearly meaning *to tell a few things out of many*, — among many which might be told. Schneidewin translates:

*I do not know how I can describe the feats of such a man as few, compared with numerous exploits by others: i. e. it would be untrue to say that anybody did more than he did. But πολλὰ and παῦρα could not, without further explanation, refer to the exploits of contrasted persons. An obvious emendation would be ἐν παύροισι πολλά; but the received reading is less trite and very simple.*

690. δσων γάρ, κ. τ. λ., *for in all the races over the double course for which the judges announced the customary prizes; in all these bearing away the palm, &c.* To Porson's ἀθλ' ἀπερ — the most obvious and also the best emendation of the hopeless πένταθλ' & which has yet appeared — Hermann objects that it does not account for the intrusion into the MSS. of πένταθλα. Porson probably meant to charge the περ in ἀπερ with some part of that responsibility. Or an annotator, bent on showing his erudition, may have brought in πένταθλον in a marginal note on δσων. Nauck (in Schneidewin's ed.) follows Lachmann in regarding v. 691 as interpolated: and would read δρόμων for τούτων in 692. Mr. Paley suspects vv. 690–695, observing that ἀνακαλούμενος is strangely used.

691. διαύλων: it would appear that Orestes was matched against several sets of competitors in the διαυλος; but it is impossible to say what precise arrangement is alluded to. All we know of the system followed in the διαυλος, as managed in historical times, is from Paus. VI. 13, 2: *καὶ τέσσαρας, ὡς ἔκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρου, καὶ οὐκ ἀθρόως ἀφιᾶσιν ἐς τὸν δρόμον. οἱ δὲ ἐν ἐκάστῃ τάξει κρατήσωσιν, ὑπὲρ αὐτῶν αὐθις θέουσι τῶν ἀθλῶν. καὶ οὕτως σταδίου δύο ὁ στεφανούμενος ἀναιρήσεται νίκας, they do not permit all the contestants to run; only four, according as they are chosen by lot; and those who succeed in each race run again for the prizes themselves, and thus the one who is crowned will gain two victories in the stadium: i. e. a series of heats were run between sets of four each; the winners then ran a final heat for the actual prize (αὐτῶν τῶν ἀθλῶν); so that the absolute winner would have been first in two races.*

693. ὠλβίζετ', *hailed victor.* — ἀνακαλούμενος, *called up as an Argive;* a general term, including the notion both of the formal proclamation by herald — νικᾶ Ὁρέστης ὁ Ἀγαμέμνονος Ἀργεῖος — and of the comments made by the spectators, who added that this was the son of the Agamemnon — τοῦ τὸ κλεινὸν Ἐλλάδος, κ. τ. λ. For the proclamation by herald, cf. Herod. VI. 103, τῇ ὑστέρῃ Ὁλυμπιάδι τῆσι αὐτῆσι

*Ιπποισι νικῶν παραδιδοῖ Πειστράτῳ ἀνακηρυχθῆναι, in the following Olympiad winning with these same mares he permits Peistratus to be proclaimed victor; Pind. P. I. 32; Dem. Cor. p. 321.*

694. **τοῦ...ἀγείραντος**, since ὁ (son of) is omitted, **τοῦ** would not have been used had not **ἀγείραντος** required it. The Greeks said (1) Ὁρέστης ὁ τοῦ Ἀγαμέμνονος; or (2) Ὁρέστης Ἀγαμέμνονος: cf. *Ai.* 172, Διὸς Ἀρτεμις (this was the form usual in public business: e. g. Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπε); or (3) Ὁρέστης ὁ Ἀγαμέμνονος (as in *Phil.* 943, τοῦ Ζηνὸς Ἡρακλέους is the gen. of ὁ Ζηνὸς Ἡρακλῆς); but not Ὁρέστης τοῦ Ἀγαμέμνονος.

697. **βλάπτῃ**, *when the hand of a god arrests*: **β-λαπτω**, connected with **ΔΑΒ**, **λαμβάνω**, properly = *to lay hold upon*: hence to retard, impede: e. g. *Il.* VI. 38, ἵππω γάρ οἱ ἀτυχομένω πεδίοιο, | δέ τοι ἐνὶ βλαφθέντε μυρικίνῳ, *for his horses fleeing bewildered over the plain, caught in a tamarisk bough*: *Od.* I. 95, ἀλλά νυ τόνγε θεοὶ βλάπτουσι κελεύθου, *but now the gods hold him back from his journey*: *Æsch. Ag.* 119, βοσκόμενοι λαγίναν...γένναν, βλαβέντα λοισθίων δρόμων, *devouring the brood of the hare stopped from its swiftness forever*: *Soph. Ai.* 455, εἰ δέ τις θεῶν | βλάπτοι, *if a god should retard the pursuers*. Donalds. *N. Crat.* § 454. For δταν βλάπτῃ followed by δύναιτ' ἀν (G. 234, 227, 1; M. & T. 54, 1, last clause; C. 641, 631, 649, s; H. 758, 759, 750; Cur. 557, 549). For the repetition of the ἀν (G. 212, 2; C. 622; H. 873, a; Cur. 639, 3, Obs.). — **ἰσχύων**: for the omission of the article or τις with **ἰσχύων**, cf. *Plat. Gorg.* 114, ΚΑΛ. εἶδον. ΣΩ. τί δέ; νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; CAL *I have seen it. Soc. But what? have you seen one gifted with mind sorrowful and happy?*

698–702. **ἱππικῶν** is masculine. — **Λιβύες**: the Greeks of Cyrene in Libya are here referred to. They were famous for their horsemanship. Herodotus (IV. 189) says they were the first to drive four horses abreast. Woolsey (note *ad loc.*) points out the anachronism here, in that Cyrene was not founded till long after the time of Orestes. — **ἐπιστάται**: cf. *Æsch. Pers.* 381, πᾶς θ' δπλων ἐπιστάτης, *and every one that was master of arms.*

705. **Μάγνης**: Magnesia was the narrow strip of territory between Pelion and Ossa on the west and the sea on the east, the Peneius on the north, and the Pagasean gulf on the south.

706. **λεύκιππος**: white horses were greatly prized by the higher classes at Athens, as the white Nisaean horses were by the Persians,

white asses by the Jews, white bulls by the Egyptians, and white elephants in India, though they were not, like those last mentioned, made objects of worship. — **Αἰνιάν**: the mountainous district called **Οἰταῖα**, lying about M. (Eta in the upper valley of the Spercheius, was the home of several predatory tribes, among others of the **Αἰνιάνες**, called **Ἐνιῆνες** by Homer (*Il.* II. 749). Herod. (VII. 132) describes them as of Hellenic descent, and as having been included in an early Amphictyonic league.

708. **ἄλλος**, *besides*: cf. *Æsch.* *Theb.* 481, *τέταρτος ἄλλος*: *Od.* VI. 84, *ἄμα τῇγε (with their mistress Penelope) καὶ ἀμφίπολοι κίον ἄλλαι*. — **ἐκπληρῶν**, *making the tenth chariot in all*: = **ἐκπληρῶν ἀριθμὸν δέκα δχων**.

709. **δθι**: the word occurs nowhere else in tragic dialogue; and as *ι* in **δτι** is never elided, its elision in **δθι** is singular. Nauck reads, on his own conjecture, **τνα**: a safer remedy would be **δτε**.

709, 710. **στάντες...διφρούς**, *and standing where the appointed judges allotted them and placed the chariots*: the **αὐτούς** is acc. after **κλήρους** **ἐπηλαν** = **ἐκλήρωσαν**. Jebb would make the **αὐτούς** acc. after **κατέστησαν**, and **διφρούς** in app. with and defining it, i. e. *shook the lots and stationed their chariots*, and refers to *Ai.* 1062 for a similar use of **αὐτός**; but we prefer, with Schneidewin and others, to adopt the other construction.

713. **ἐν δέ, κ. τ. λ., and the whole course resounded** (lit. *was filled full*) *with the din, &c.* The preposition is separated from the verb by tmesis: cf. *Ant.* 420, **ἐν δ' ἐμεστώθη μέγας | αιθήρ, the mighty æther was loaded**. Monk and Blomfield rendered **ἐν simul**. Hermann points out that **ἐν** may correspond to *simul* in the sense of *additionally, among other things* (e. g. *O. T.* 27); but not as meaning *at the same instant*.

714. **κροτητῶν**, *welded*: the epithet assists **κτύπου**, by suggesting the jangling of a metallic framework. Cf. *Il.* IV. 366, **ἄρμασι κολλητοῖσι, closely welded**; Eur. *Phæn.* 2, **καὶ χρυσοκολλήτοισιν ἐμβεβὼς διφροῖς, mounted on the golden welded seats**. Dindorf, Brunck, Schneidewin, and Liddell and Scott understand *chariots rattled along, crepitantes*. It is true that **κροτέω** and **κροταλίζω** are used by Homer of the horses rattling along the chariot behind them; *Il.* XV. 453, **κείν' δχεα κροτέοντες**; *Il.* XI. 161, **κείν' δχεα κροτάλιζον**; but, according to analogy, the verbal **κροτητός** should represent **κεκροτημένος** rather than **κροτούμενος**.

716. *ώς, whenever*: cf. Herod. VII. 119, *ώς δὲ δείπνου γένοιτο ὥρη, but when the hour for dinner came*, and I. 17. Schneidewin: *in order that (each) one might pass the wheels, &c., of the others.* *τις* for *ἕκαστός τις* is not uncommon (e. g. *Il.* II. 382); but since *αὐτῶν*, v. 717, refers directly to *πάντες*, the subject of the principal verb, it seems awkward to render *ώς in order that*: (all exerted themselves,) *in order that — one might pass their wheels.* This harshness is not involved in the other version: (all exerted themselves,) *whenever any one showed in front of their wheels and their snorting steeds.*

718, 719. *όμοῦ...πνοαῖ, for at the same time their backs and chariot wheels were white with foam and (a case of Asyndeton) the horses' breaths came rushing in*: for this rendering of *εἰσέβαλλον*, cf. *Il.* XXIII. 379, *αἱεὶ γὰρ δίφρου ἐπιβησομένοισι ἔτκτην. | πνοιῇ δ' Εύμηλοι μετάφρενον εύρεε τ' ὥμω | θέρμετ· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην, for they always seemed as though about to rush upon the chariot. And with their breath the back and broad shoulders of Eumelus were warmed; for on they flew with heads bent over him.*

720. *ὑπ' αὐτὴν...ἔχων, keeping close under the post*: for *αὐτός*, cf. *Il.* XIII. 615, *ἥτοι δὲ μὲν κόρυθος φάλον ἥλασεν ιπποδασείης | ἀκρον, ὑπὸ λόφον αὐτὸν, then he smote the peak of the crested helmet, close under the plume.* Thuc. II. 3. — *ἔσχάτην, at the end of the course, farthest from the ἀφεσις.* Dindorf: “*de pluribus quae in hippodromo sunt columnis extrema.*” These words would apply to the *Roman Circus*, in which, upon the wall called *spina* between the *metæ*, were four columns, two supporting the seven *ova* by which the rounds were counted, and two, the seven dolphins. In the *Greek hippodrome*, however, we hear of only two *νύσσαι*, one at each end of the course. It is uncertain from Paus. VI. 20 and V. 15 whether these *νύσσαι* were connected by a wall like the *spina*: to judge from v. 748 of this play, probably not. At Olympia, this *ἔσχάτη νύσσα* was a round altar dedicated to Taraxippus (perhaps a title of Poseidon Hippius), whom, as the terror of horses, charioteers propitiated before the race.

721. *ἔχριμπτ' σύριγγα, he grazed the wheel* (lit. *the hole in the nave of the wheel*). — *ἀεί, not, all the time he was rounding the goal; but rather, each time he came round.* The catastrophe occurred at this point in the seventh round, v. 726. — *δεξιόν τ' ἀνέλς, κ. τ. λ., and giving rein to the trace-horse on the right, he checked the near (trace-horse).* The

chariot-race described here is a *δρόμος τέθριππος*. In the *τέθριππον* the four horses were harnessed abreast. The two in the middle were under the yoke (*γύγιοι*), and were called respectively *ὁ μέσος δεξιός* and *ὁ μέσος ἀριστερός*. The two outside horses drew in traces, — *ὁ δεξιός σειραῖος* and *ὁ ἀριστερός σειραῖος*. Suetonius (*Tib. c. 6*) says that when after Actium Augustus triumphed in a four-horse chariot, Tiberius was mounted on the *sinisteriore funali equo*, Marcellus on the *dexteriore*. The *συνωρίδος δρόμος*, or two-horse chariot-race, was not introduced at Olympia till 408 B. C., nor at Delphi till 400 B. C. (Paus. V. 8. 3).

724, 725. *ἄστομοι πῶλοι*, *the unmanageable colts*. — *βίᾳ φέρουσιν, run away*; Eur. *Hipp.* 1224, *αἱ δὲ ἐνδακοῦσαι στόμα πυριγενῆ γνάθοις | βίᾳ φέρουσιν, and they, champing the forged bits with their jaws, run away*. — *ἐκ δὲ ὑποστροφῆς*: many interpretations of these words have been given, but on the whole we prefer that of Wunder: “in contrarium partem aversi,” *reversing their course*.

726. *ἔκτον ἔβδομόν τ'*, *when finishing the sixth and now (beginning) the seventh round*: *τελοῦντες* has, in fact, a twofold sense, meaning with *ἔκτον ending*, with *ἔβδομον now performing*, i. e. *beginning to perform*. The length of the course from *βαλβίς* to *στήλη* was usually a stade, i. e. about 606 Eng. feet. In chariot-races the *στήλη* was usually rounded twelve times (*δωδεκάγναμπτον τέρμα*, Pind. *O. 3. 59*), the chariots performing twelve *full* courses of 2 stades each (*δυωδεκάδρομα τέθριππα*, Pind. *O. 2. 92*); so that the entire length of the race was rather less than three miles. In the Roman Circus, seven rounds were usually made, one of the seven *ova* being taken down for each. As the total length of the Circus Maximus in the time of Julius Cæsar was 3 stades, and the actual course rather less than  $2\frac{1}{2}$ , the total distance for the Roman chariot-race would have been about 4 miles.

727. *Βαρκαῖοις* = *Διβυκοῖς*: cf. v. 703. This allusion to Barca as existing in the “Heroic” age is of course an anachronism. The city was founded 554 B. C. in the interior of Cyrenaica, by a body of seceders from Cyrene (itself founded in 631 B. C.): cf. Herod. IV. 160.

728 - 730. *Ἐξ ἑνὸς κακοῦ, from a single accident*. — *ναυαγῶν ἵππικῶν, with wrecks of chariots*. — *Κρισαῖον*: cf. v. 180, note.

731 - 733. *γνοὺς δέ...κυκώμενον, but the clever charioteer from Athens*,

*aware (of the danger) pulls aside and slackens, letting pass the wave of chariots surging in mid-course.* The tact and shrewdness of their clever representative in this Panhellenic contest would be peculiarly gratifying to an Athenian audience. In Cleon's sketch of his fellow-citizens' character the pride of δεινότης is a strongly marked trait: see Thuc. III. 37, 38. — κάνοκωχεύει, *holds back, slackens speed*: the metaphor in ναναγίων and κλύδωνα is sustained by ἀνοκωχεύει, since, according to Suidas (s. v.), it had a technical sense, to ride out a storm after making the ship snug. So Herod. VI. 116, ὑπὲρ τούτου (τοῦ ἐπινείου) ἀνοκωχεύσαντες τὰς νῆας, *keeping the ships at anchor above this.* Since ἀνοκωχή is formed from ἀνοχή by reduplication, the form ἀνακωχεύειν is manifestly corrupt.

734. ὑστέρας, *behind*: Hermann and Monk ὑστέρας δέ, “postremus quidem vehabatur, sed cohibebat equos”; i. e. he was last, it is true, but then he held back on purpose. This ingenious interpretation disregards the peculiar force of ὑστέρας. “Orestes was driving last, *keeping his horses behind*”; i. e. he was not only hindmost, but kept a certain interval between himself and the chariot next before him. A man might be absolute last, without being ὑστερός, *in the rear*.

735. τῷ τελει πίστιν φέρων, *resting his hopes upon the finish*; cf. Pind. *O.* XI. 17, νικῶν, κ. τ. λ. Observe the hidden import of the words; the *end* in which Orestes trusts is now close at hand.

736. νίν, refers to the Athenian. — ἐλλελειμμένον, *left in*: ἐλλειπεῖν usu. = to be deficient (*intrans.*), and the pass. ἐλλείπεισθαι, to be rendered deficient, to be surpassed, or to become a failure. See, however, Eur. *El.* 609, πᾶς ἀνήρ σαι φίλοις, | οὐτ' ἐλλέλοιπας ἐλπίδ', *thou art utterly ruined in respect to friends, and hast left no hope in them.* For a similar peculiarity in the use of a compounded verb, see ἐγγελῶσα, v. 277.

737, 738. ὁξὺν...διώκει, *startling the ears of his fleet fillies with his shrill call he pursues.* — κέλαδον: cf. v. 712, ὑπποις ὄμοκλήσαντες: *Il.* VIII. 184. It seems more natural to understand κέλαδον of the voice than of the μάστιξ armed with bells or rattle.

738. κάξισώσαντε: Hermann preferred the plural, of which the MSS. are in favor. The dual, however, is decidedly recommended by the greater distinctness with which it reminds one that the race was now a race between *two*, — Orestes and the Athenian.

740. κάρα προβάλλων, *showing his head in front of the chariots*. Each was leaning forward in his car, and so the head of the leader for the time being would be seen emerging in relief against the sky in front of the overlapping chariot.

741, 742. καὶ...δίφρων, *and through all the other courses without mishap the unfortunate youth stood up, erect in his upright chariot*. — δρθὸς ἐξ δρθῶν δίφρων: the epithet is more especially appropriate to δίφρων, but is given to Orestes *also* in accordance with an idiom of which ἐκών ἐκόντα is the commonest instance. Cf. *Phil.* 683, *ἴσος ὡν ίσοις ἀνήρ*: *Æsch. Cho.* 546, *φίλος φίλοισι τοῖς ἐκεῖ*. The Greek vases show the driver standing *erect* in his car.

743–747. λύων, *slackening*; cf. *Il.* XXIII. 465 (the speaker is conjecturing why the chariot for which he looks has not appeared round the goal): *ἡὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη | εὖ σχεθέει περὶ τέρμα, surely the reins escaped the charioteer, nor was he able to guide them skilfully around the goal, &c.* — κάμπτοντος, *wheeling*. — λανθάνει, κ. τ. λ., *he strikes unawares the edge of the post* (G. 279, 2; C. 677, f; H. 801; Cur. 590). — παίσας: the mishap against which Nestor warns Antilochus to be on his guard (*Il.* XXIII. 340): *λιθού δ' ἀλέασθαι ἐπαυρεῖν, | μήπως ἵππους τε τρώσῃς κατά θ' ἄρματα δξῆς, but be careful not to touch the stone lest you injure your steeds and ruin your chariot*. — τμητοῖς, *shapely*: *teretes*. — πέδῳ: for dative (G. 190; C. 469, c; H. 612; Cur. 442).

748. διεσπάρησαν, *broke off*, not *dispersed*, since they were still yoked together, and apparently dragging the disabled chariot after them.

749. στρατός, *the people*: λεώς, δῆμος, opposed by Pind. (*P.* II. 87) to the educated class, σοφοί: cf. στρατηγός applied to Creon, King of Thebes, Soph. *Ant.* 8.

750. ἀνωλόλυξε, *loudly bewailed*, properly a word of *good* omen (δλολυγμὸν εὐφημοῦντα, *Æsch. Ag.* 28); here a euphemism for ἀνεκώκυσε.

752, 753. ἄλλοτ' οὐρανῷ σκέλη προφαίνων, *sometimes tossed feet uppermost to the sky*: compare *Hamlet*, III. 3 ad fin., “*Then trip him up, that his heels may kick at heaven*”; where Steevens quotes from Heywood’s *Silver Age* (of 1613), “*Whose heels tript up, kick’d ‘gainst the firmament*.”

755, 756. ὥστε ..δέμας, *so that no one of his friends, had they seen it, would have recognized his wretched form*. The δν belongs with γνῶναι,

to denote a conclusion, and the condition is found in **ιδόντ**' (G. 211, 226, 222; C. 658, a, 635, 631; H. 783, 751, 746; Cur. 576, 583, 537).

757. **κέαντες**, 1 aor. act. part. v. **καλω**. — **ἐν βραχεῖ χαλκῷ**, *in a small brazen urn*: cf. Aesch. *Ag.* 426, "Αρης...φίλοισι πέμπει βραχὺ | ψῆγμα δυσδάκρυτον, ἀντήνορος σποδοῦ γεμίζων λέβητας εὐθέτου, Mars sends to the friends a little dust, a thing of bitter tears, filling the urns with light ashes instead of men (where **βραχύ** seems better than **βαρύ**: the contrast between the *figurative* **βαρύ** and the *literal* **εὐθέτου** would be too harsh) : Eur. *Suppl.* 1130.

758. **σῶμα δειλαῖς σποδοῦ**, *body reduced to piteous dust*. For syntax of **σποδοῦ** (G. 167, 4; C. 412; H. 572, b; Cur. 408, 3).

759. **ἄνδρες Φωκέων**; partitive genit.: cf. Xen. *Anab.* I. 8. 1, Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.

761–764. **ώς μὲν ἐν λόγῳ ἀλγεινά**, *piteous in the telling as tale can be*; cf. O. C. 15, πύργοι μὲν οἱ | πόλις στέγουσιν, **ώς ἀπ' ὅμιλτων, πρόσω**, *towers which protect a city, to judge from my vision, in the distance*: Ant. 1161, ὡς ξηλωτὸς, **ώς ἐμοί, ποτε, once**, as I think, a person to be envied. — **σοι**, dative of respect (G. 184, 5; C. 462; H. 609). — **τοῖς**, same construction as **σοι**. — **ῶν**, gen. by attraction with **πάντων**.

766–768. **ὦ Ζεῦ...κακοῖς**, *O Zeus! what is this? whether shall I call it fortunate or terrible, but gainful? but 't is sad if by my own ills I save my life.* Clytaemnestra had always regretted that she had failed to destroy Orestes (v. 297), and now recognizes his death as a gain; yet the mother cannot help feeling a pang at the first news of her son's fate. To regard the language of vv. 766–8 and 770–1 as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytaemnestra more vividly than anything in Aeschylus.

770, 771. **δεινόν**: cf. Aesch. *P. V.* 39, **τὸ συγγενές τοι δεινὸν ή θ'** ὄμιλα, *ties of blood and friendship are indeed terrible*: *Theb.* 1031, δεινὸν τὸ κοινὸν σπλάγχνον, *terrible is the common womb* (from which we are sprung): Eur. *Phæn.* 355. — **οὐδὲ...προσγίγνεται**, *for not even does one who is wronged feel hatred towards those to whom she has given birth*. — **πάσχοντι**, dat. after **προσγίγνεται**: the participle is masc. because this gender is used in an abstract case, though it refers to a woman (C. 490; H. 520 ff.): **ῶν** is attracted into the case of its antecedent, which belongs with **μῖσος**, and **ῶν τέκη** is for **ῶν ἄν τέκη**.

775. **τῆς ἐμῆς ψυχῆς γεγώς**, *the offspring of my life, not the son of my heart*, a notion which scarcely belongs to **ψυχή**, except in the phrase **ἐκ τῆς ψυχῆς**, e. g. Xen. *An.* VII. 7. 43, **ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν**. So Soph. *Ant.* 1066, **τῶν σῶν ἐκ σπλάγχνων εἰς**, *one of those in whom thy heart's blood flows* (said to Kreon, of his son).

777. **ἀπεξενοῦτο**, *was estranged from me*; cf. Eur. *Hipp.* 1085, **οὐχ ἔλξετ'** αὐτὸν, δμῶες; **οὐκ ἀκούετε** | **πάλαι ξενοῦσθαι τόνδε προύννέποντά με**, *slaves, will you not drag him forth? do you not hear me long ago pronouncing him an alien?* i. e. that he is no longer son of mine. — **καὶ μ'**, cf. v. 383, note.

779, 780. **δεῖν'**, κ. τ. λ., *kept threatening fearful vengeance*. — **ῶστ'** **οὕτε**: we should have expected **ῶστε μήτε**. 'But **ῶστε** here introduces what is emphasized rather as an *independent fact* than as a *result*; and, though joined with the infin., is virtually equivalent to **ῶστε** with the indic. — **ἔξ ήμέρας**, *interdiu*; cf. *Od. XII.* 286, **ἔκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν, | γίγνονται**, *but in the night fierce gales arise destructive to the ships*. But **ἔξ ήμέρης** **ἐς ήμέρην**, *Herod. IX. 8*, = *ex die in diem*.

781–784. **ὁ προστατῶν...θανουμένην**, *the imminent hour kept me ever in fear of death*: in strict accuracy, **ὁ τοῦ προστατοῦντος χρόνου φόβος διῆγέ με**, κ. τ. λ. — **ὁ προστατῶν χρόνος**, *the time just in advance of the present, the instant future*: elsewhere **προστατεῖν** has always the sense of supervising or controlling. — **διῆγε**, *kept me living*; cf. Deni. *Cor.* p. 255, **διῆγαγεν ὑμᾶς**, *caused you to live*. — **τῆσδ' ἐκείνου** refer to Electra and Orestes. — **μείζων βλάβη**, *a worse plague*; cf. v. 301.

785–787. **τούμδν...αἷμα**, *always sucking out my sheer heart's blood*: **ἄκρατον**, cf. *Aesch. Cho.* 571, **φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη | ἄκρατον αἷμα πίεται, τρίτην πόσιν**, *but the Furies, stinted not in slaughter, shall drink sheer blood, a third potation*. — **νῦν...ἡμερεύσομεν**, *but in spite of all her threats we shall now, perhaps, pass our days in peace*.

788. **οἵμοι τάλαινα**: for the nom. with **οἵμοι**, cf. *Phil.* 414, **οἵμοι τάλας**: *Trach.* 982, **οἵμοι ἐγὼ τλάμων**, &c. But also, v. 674, **οἱ γὼ τάλαινα**. — **νῦν**: this refers bitterly to Clytaemnestra's emphatic use of the word, vv. 783–6, **νῦν δ', ήμέρᾳ γάρ, κ. τ. λ.** **νῦν δ' ἔκηλά που**, &c. — **νῦν...πάρα**, *for now I must bewail*: **πάρα** for **πάρεστι**.

789, 790. **δτε = ἐπειδή**; cf. v. 38, note. — **δθ' ὥδ' ἔχων...μητρός**, *since even in death (lit. being thus) you are insulted by your mother*.

791, 792. οὗτοι σύ, sc. καλῶς ἔχεις, i. e. *you are far from being what I could wish.* — Νέμεσι: a var. lect. is Νέμεσις, as in Eur. *Phæn.* 183, ἡ Νέμεσι, κ. τ. λ. On the other hand, Ar. *Ach.* 27, ὡ πόλις, πόλις. Properly speaking, νέμεσι represents the principle of just distribution (*νέμειν*), or, personified, the Power which resents glaring inequality between men's portions in life, and helps to restore equilibrium by reducing immoderate prosperity. In Greek poetry and prose Νέμεσι usually appears, not as the punisher of guilt, but simply as the jealous enemy of high good fortune: e. g. Eur. *Phæn.* 187, ἡ Νέμεσι...σύ τοι μεγαληγορίαν ὑπεράνορα κοιμίζοις, *O jealous Deity, put to rest this more than mortal pride.* Thus the author of the speech in Arist. I. p. 781, after mentioning that he had been seven times indicted by Aristogeiton and as often acquitted, adds: καὶ Ἀδράστειαν μὲν ἀνθρωπος ὡν ἔγωγε προσκυνῶ, *and being a man I worship Adrasteia.* Hence arose a more general conception of Νέμεσι as the goddess of retribution generally, with the functions of Δίκη or of the Ἐρινύες. In this rarer sense νέμεσι is often joined with θεῶν: e. g. Soph. *Phil.* 517, τὰν θεῶν νέμεσιν ἐκφυγῶν, *escaping the vengeance of the gods:* Eur. *Or.* 1361. — τοῦ θανόντος ἀρτίως, *the lately dead*, with a significant allusion to Agamemnon (*τὸν πάλαι ἀλόντα*, v. 126).

793. ἤκουσεν ὡν δεῖ, *Nemesis has heard those who should be heard.* Clytaemnestra replies, availing herself of the ambiguity of the preceding line; in which τοῦ θανόντος is clearly meant to depend on Νέμεσι, but *might* depend on ἤκουε.

796. οὐχ δπως is for οὐ λέγω δπως, and may be concisely expressed by Lat. *nedum*, our *not that.* But with the *first* clause of a sentence, οὐχ δπως = *non solum non.*

797-799. πολλῶν, gen. after τυχεῖν (G. 171; C. 427; H. 574, c; Cur. 419, c). — ἤκοις...παύσαις: so Wunder for the ἤκοις...ἔπαυσας of the MSS. The correction is probably true; but, as regards grammar, ᔁπαυσας would stand: for εἰ with aor. indic. may be followed by δν with optat., when a past occurrence is represented as the condition of something still present: *Od. I. 236, ἐπεὶ οὐ κε θανόντι περ ὡδ' ἀκαχούμην, | εἰ μετὰ οἰς ἐτάροισι δάμη Τρώων ἐν δήμῳ, since, were he dead, I should not mourn so deeply for him, if he had fallen with his companions among the people of the Trojans:* Thuc. II. 60, εἰ μοι καὶ, κ. τ. λ. — εῦ κυρεῖ, *is best:* cf. v. 791, κεῖνος δ' ὡς ἔχει, καλῶς ἔχει.

800. καταξίως: so Brunck and Hermann, the latter quoting

Schæfer *aa loc.* : “ Nostrum satis tuetur similis locus in *O. C.* 911, ἐπεὶ δέδρακας οὗτ' ἐμοῦ καταξίως | οὗθ' ὁν πέφυκας αὐτός, κ. τ. λ., since you have acted as is not worthy of me, or of those from whom you yourself are sprung, &c. Omnia amat Sophocles hæc adverbia : *O. T.* 135, ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ, for very worthily Apollo and worthily you.” Erfurdt, from one MS., reads κατ’ ἀξίαν | πράξειας : Monk and Bothe, believing that ὁν could not be omitted, κατάξι’ ὁν. Hermann points out that ὁν may be easily and naturally supplied from v. 799. As to καταξίως *versus* κατ’ ἀξίαν, Schæfer’s argument from Sophocles’s alleged *love* for these adverbial forms is not worth much ; but the MSS. seem to decide in favor of καταξίως. Still other editors, as Schneidewin, write it πράξαις ὁν.

803–807. τῶν φίλων ; i. e. Orestes : so in v. 346, τῶν φίλων = τοῦ πατρός. — ὡς ἀλγοῦσα κῶδυνωμένη, as pained at heart and mourning. — ἀλλ’ ἔγγελῶσα φροῦδος, but she went her way exulting. It was not true that Clytaenæstra had felt *no* pang at the first news of her son’s death : cf. v. 766, and note. But the feigned despondency of the messenger at her reception of his news had recalled her to a sense of all the advantages of which that news assured her. Her feeling of triumph was further quickened by the irritating laments of Electra ; and she left the stage with an exultant air.

808. θανὼν, κ. τ. λ., how by thy death hast thou destroyed me, i. e. you are the slayer, rather than the dead : cf. Eur. *Hipp.* 839, ἀπώλεσας γὰρ μᾶλλον ή κατέφθισο, for you have destroyed rather than perished ; Soph. *Ant.* 870, θανὼν ἔτ’ οὖσαν κατήναρέ με, dying you have destroyed me even though I live.

809. ἀποσπάσας, κ. τ. λ., for you are gone, having torn from my heart the only hope, &c. : οἴχει ; the word is especially suitable with ἀποσπάσας, since οἴχεται φέρων, οἴχεται λαβών, &c., was said of *decamping* with booty. The Trag. often use οἴχομαι with a participle in reference to the dead who have *deserted* their friends on earth : e. g. Eur. *Alc.* 474, προθανοῦσα φωτὸς οἴχει, you are gone, having died for your husband : ἐλπίδων is gen. of the whole.

812. μολεῖν, *betake myself* ; cf. *Ai.* 404, ποῖ τις οὖν φύγῃ ; | ποῖ μολὼν μένω, *whither then can one flee ? whither having come can I remain ?* *O. C.* 1747, αἰαῖ, ποῖ μόλωμεν ὡς Ζεῦ, alas ! whither, O Zeus, shall we go ? Eur. *Hec.* 1057, πᾶ βῶ, κ. τ. λ. : Virg. *Georg.* IV. 504, *Quid faceret ? quo se rapta bis conjugè ferret ?*

814, 815. ἥδη, *henceforth*: Monk wished to put the stop *after* ἥδη; but δεῖ με δουλεύειν as the beginning of a sentence would be too harsh. Others, ἥ δὴ δεῖ. — δουλεύειν: Electra might use the term literally: see vv. 189–192, 264, 5. — ἐμοί dat. after ἔχθιστοισιν (G. 185, 184, 2; C. 456; H. 595 c; Cur. 430, c).

817–819. ἀλλ'...εἰσειμ', *but verily I will no longer go in to dwell with them*. — εἰσειμ': Dindorf retains ξύνοικος ἐσσομ': Dawes emends by the obvious transposition, ἐσσομαι ξύνοικος: Hermann, pronouncing such a transposition improbable, reads σύνοικος εἰσειμ', which, whether right or not, is the best emendation that has been attempted. Erfurdt, ξύνοικος ἐσσομαι τῇδε γ', ἀλλὰ πρὸς πύλην. — ἀλλα...βίον, *but I will lay me down at this gate, and friendless wear out my life*: this interpretation seems to express Electra's listless despair more graphically than the interpretation followed by Schneidewin, who takes παρεῖσ' ἐμαυτήν to mean *having given over all care for myself, secura mei*.

823–870. *Chor.* Can Zeus, can the bright Sun view such wrongs, and send no vengeance? *El.* Woe is me. *Chor.* Speak no ill-omened words. *El.* Spare the cruelty of bidding me to hope where there is no hope. *Chor.* Yet the seer Amphiaraus was slain; and now his spirit reigns in peaceful majesty beneath the earth. *El.* Yes; for he was avenged; but for Agamemnon there can never be an avenger. *Chor.* I know your grief. *El.* Cease these consolations; can another son be born to my father's house? *Chor.* All men must die. *El.* But must all die as Orestes died, — amid the rush of chariots, — stamped to death under horses' feet, — far from those who should have rendered the last rites?

826. κρύπτουσιν, *hide*, i. e. abstain from revealing: cf. *Ai.* 674, δεινῶν τὸ ἄημα πνευμάτων ἐκοίμισε | στένοντα πόντον, and the blasts of the fearful gales cease to trouble the groaning sea: κρύπτειν is never intransitive, as has been asserted. The only passage, besides this, which is adduced, is Eur. *Phæn.* 1114 ff., where Hippomedon goes forth, ἔχων σημεῖον ἐν μέσῳ σάκει, | στικτοῖς πανόπτην δύμασιν δεδορκότα, | τὰ μὲν σὺν ἀστρῶν ἐπιτολαῖσιν δύματα | βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα, *having an emblem in the centre of his shield, Argus gazing with his spotted eyes, some eyes opening with the rising of the stars and others closing at their setting*. In this passage, κρύπτοντα is not accus. neut. plur. agreeing with δύματα, but accus. sing. masc. agreeing with πανόπτην, and governing δύματα. But it should be added

that some editors (see Valck and Dindorf) regard these lines as spurious.

830. μηδὲν μέγ' ἀντίγη, *do not wail too loudly*, i. e. do not complain too indignantly against the ordinances of the gods ; cf. Plat. *Phaed.* p. 95 B, μή μέγα λέγε, μή τις ἡμῶν βασκανία περιπρέψῃ τὸν λόγον, *say nothing presumptuous, lest some malign influence render our discussion futile.*

831. ἀπολαῖς, *you will kill*, Lat. *enecabis*. Electra takes the μηδὲν μέγ' ἀντίγη of the chorus as if they had meant, Do not say φεῦ, as if for the *dead*, — do not hastily assume that Orestes is indeed dead. You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead ; τῶν φανερῶν οἰχομένων.

834, 837. τῶν is obj. gen., *for those*, &c. — οὐτοίτες, *shall suggest* : Schol. ὑποβαλεῖς καὶ ὑποθήσεις. — κατ' ἄμοι : Elmsley wished to read κατά μον τακομένας, i. e. κατατακομένας μον ; but, as Hermann says, ἐπεμβάσει would require a *dative*, if κατά is not to govern the genitive, but is merely separated from τακομένας by tmesis. — θεμβάσα, *you will trample on*, fut. mid. v. θεμβάνειν.

837. οἴδα γάρ, κ. τ. λ. : the Chorus understand Electra's τῶν φανερῶν οἰχομένων'εις Ἀΐδαν with reference to Agamemnon rather than to Orestes. You torture me, Electra says, by suggesting hopes in connection with one who is assuredly lost to me. But, the Chorus answer, we know that *Amphiaraus* was avenged. Throughout these opening lines (823-840) Electra and her comforters are at cross-purposes. They are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged ; she understands them as intending to throw doubt on the fact of her brother's death. — *Ἀμφιάρεαν* : this mythical hero was a son of Oicles and one of the early rulers of Argos. He was one of the hunters of the Calydonian boar, and took part in the Argonautic expedition. He was also renowned as a seer, and was said to have derived this power from Apollo. When he married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribed by Polynices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraus was hard pressed, and at length turned to flight by a Thessian hero ; but as pursuer and pursued drew near to the house of Iamnia, the earth opened and swal-

lowed up the Argive king (*κρυφθέντα*). The Chorus introduce this case of Amphiaraus here because his son Alcmaeon avenged his death (v. 846), as Electra had prayed that Orestes might avenge Agamemnon's. — **χρυσοδέτοις ἔρκεστι...γυναικῶν**, *by reason of a woman's golden snares*: **χρυσόδ.** **ἔρκος**, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronaea at Delphi (Apollod. *Biblioth.*). In **ἔρκεστι** there is the further idea of toils, snares: cf. Aesch. *Ag.* 1593, *τῆς Δίκης ἐν ἔρκεστι, in the snares of Justice*.

838. **γυναικῶν**: this is probably the plural for the singular, though the plural might be understood literally as meaning *such as women wear*.

841–843. **πάμψυχος**, *in plenitude of force*; in all the fulness and vigor of his powers. See v. 244, note. Dead kings were believed to be kings of the dead: see *Od.* XI. 484, *πρὶν μὲν γάρ σε ἥωδν ἐτίομεν ίσα θεοῖσιν | Ἀργεῖοι· νῦν αὐτε μέγα κρατέεις νεκύεσσιν*, *for hitherto we Argives honored you equal to the gods; now, moreover, you have great power among the dead*: Aesch. *Cho.* 348 (of Agamemnon), *κατὰ χθονὸς ἐμπρέπων | σεμώτιμος ἀνάκτωρ...βασιλεὺς γὰρ ἦν, δορέ ξένη, a prince distinguished beneath the earth, reverenced with awe...for he was always a king on earth*. — **δλοά γάρ**, κ. τ. λ., *for the murderer* — *Was slain. Ay. Yes, yes* (she died); *for there arose a champion for the mourner*: **δλοά** is nom. fem. sing.; the corresponding line in the strophe is v. 830, **φεῦ, μηδὲν μέγ' ἀνσῆς**.

846. **μελέτωρ**: Alcmaeon, son of Amphiaraus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes, — an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (Pind. *P.* VIII. 80).

847. **τὸν ἐν πένθει**: the dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Aesch. *Cho.* 36, *μέμφεσθαι τοὺς γὰς νέρθεν περιθύμως, | τοῖς κτανοῦσι τ' ἔγκοτεῖν, that those beneath the earth fiercely censure and are angry with the murderers*.

849. **δειλαῖα δειλαῖων**, *unhappy thou art, and hapless are thy fortunes*. For the syntax of the gen. (G. 171; C. 426; H. 574, c; Cur. 419). Schneidewin strangely renders, *misera miserarum es*, i. e. *miserrima*. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, *ἴνα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον*, *where wretchedly unhappy* (lit. *miserable in my miseries*) *thou didst wed me the ill-starred one*. For **δειλαῖος** applied to things instead of persons, cf. Soph. *Trach.* 1022, **δειλαῖα νόσος**, *wretched disease*: O. C. 514, **τὰς δειλαῖας ἀπόρου φανεῖσας ἀλγηδόνος**, *(of) the wretched sorrow that has appeared from which there is no escape*.

850 – 852. **ἴστωρ** is feminine. — **πανσύρτω** (lit. *swept together from all sides*): the notion is that of a *confused torrent*, and the clause may be translated, *in my life of troubles dread and dark, surging blindly through all the months*. — **ἀχέων**: the MSS. and Suidas s. v. **ἴστωρ**, have **πανσύρτω** **παμμήνω πολλῶν | δεινῶν στυγνῶν τ' ἀχέων**, *in a surging together through all the months of many troubles dread and dark*. Hermann retained **πολλῶν**, and substituted **αιῶνι** for **ἀχέων**. Dindorf ejects **πολλῶν**, remarking with truth that it seems tame after **πανσύρτω παμμήνω**. He observes that **αιῶνι**, which in the MSS. is sometimes spelt **έώνι**, may have dropped out of the text because the copyists suspected the repetition of the three letters in **ἀχεωνεωνι**. Since **αιῶνι** is the most necessary word in the sentence, its disappearance from the MSS., which retain **ἀχέων**, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of **αιῶνι**, supplies a strong argument for the genuineness of **ἀχέων**.

853. **ἀθρήνεις** = **ἢ ἔθρήνεις**, imp. v. **Θρηνέω**.

859. **εὐπατρίδων τ'**: Hermann, Brunck, &c., **εὐπατριδᾶν τ'**, depending directly on **ἀρωγαῖ**. Schneidewin, **εὐπατριδᾶν** (omitting **τε**) — **κοινοτόκων εὐπατριδᾶν** thus becoming a genitive in dependence on **ἔλπιδων**. Neither of these readings appears so probable as Dindorf's **εὐπατρίδων τ'**, agreeing with **ἔλπιδων**. Plumptre translates it, —

“Where not one helper comes  
From all the hopes of common fatherland  
And stock of noble sire.”

861 – 863. **ἢ καὶ...ἔγκυρσαι**, *and surely* (was it fated — sc. **ἴψυ** of which **ἔγκυρσαι** is the subject — to all) *in the racing of fleet horses, thus, as for him ill-fated, to be entangled in the severed reins?* Thuc. (III. 15) uses **όλκοις** of machines for the transport of ships by land.

864. **δοκοτος** (lit. not to be looked for), hence *inconceivable, passing thought*; like **ἀφραστος**, *passing words*.

866. **ἄτερ ἐμῶν χερῶν**; cf. Virg. *Aen.* IX. 486, *nec te tua funere mater Produxo pressive oculos aut volnera lavi.*

871 – 1057. *Enter CHRYSOTHEMIS. Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave. *El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is one hope still. *Chrys.* Is it anything in which I can help? *El.* Listen to me: our position leaves us but one chance, — you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name. *Chrys.* It is mere madness; success is impossible; failure would make our case still worse. Be advised; I will consider your words unsaid; learn to submit where resistance is idle. *El.* I expected you to reject my overtures; they shall not be renewed. *Chrys.* You must take your own course; hereafter you may perhaps do more justice to the worth of my advice.

871. **ὑφ' ἡδονῆς**, κ. τ. λ., *by joy, dear sister, I am sped: τοι = you must know*, can scarcely be translated except by a slight emphasis on the equivalent of **ὑφ' ἡδονῆς**. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's *σοι*, which Hermann admires. — **διώκομαι**: cf. *Od.* XIII. 161, *σχεδὸν ἤλυθε ποντοπόρος νηῦς | ρίμφα διώκομένη, the sea-traversing ship came near, swiftly sped on.*

872. **τὸ κόσμιον**: Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for **τὸ κόσμιον**, *conventional decorum*, and Electra's disregard of appearances for the sake of **τὸ καλὸν**, *an ideal of duty*. — **μολεῖν** = **ῶστε μολεῖν**.

876. **οἷς...ἰδεῖν**, *for which it is impossible to find a remedy*. — **ἴνεστ'**: one MS. has **οὐκ ἔνεστ'** **ἴτι**: Schneidewin suggests that **οὐκ ἔτ' ἔστ' ιδεῖν** may be the reading. But **οὐκ ἔνεστι**, *it is impossible*, seems more forcible here than **οὐκ ἔτ' ἔστι**, and **ἰδεῖν** corresponds suitably to **εὕροις**.

877, 878. **πάρεστ'**...**ἐμέ**, *Orestes is with us, believe this hearing it from me, — with us in bodily presence, as real as mine before your eyes: with ἐναργῶς, sc. πάρεστι.* This word is especially used of that which is

palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 131, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς*, *the gods are terrible when they appear in bodily shape*: *Od.* IV. 841, *ὅς οἱ ἐναργεῖς δνειρον ἐπέσσυτο*, *since a vivid dream visited him*.

881. ἀλλά: the clause *μὰ τὴν π. ἔστ.*, on account of the peculiar stress laid upon it as forming the sanction of the denial, is allowed to precede ἀλλά; and on the same principle, when a person's attention has to be called, ἀλλά may follow the vocative: e. g. *Pind. O. VI.* 22, *ὦ Φίντις, ἀλλὰ ζεῦξον, κ. τ. λ.*

882. ἀλλ' ἐκεῖνον, κ. τ. λ., sc. λέγω, *but I speak of him as near us both*; *νῷν* is used because she refers to *thy evils and mine* (v. 880). Cf. v. 467, *οὐκ ἔχει λόγον...έριξειν...ἀλλ' ἐπισπεύδειν*.

884–888. ὥδε πιστεύεις δγαν; *are you so very credulous?* — *Ἐξ ἑμοῦ*, κ. τ. λ., *on my own authority and none other*. — *πίστιν*, *warranty*; cf. the phrases *πίστεις ποιεῖσθαι πρός τινα*, *πίστεις δοῦναι*. — *ἐς τι...θάλπε*, *looking on what art thou fevered*: *μοὶ* is ethical dat. — *ἀνηκέστω πυρί*, *this baneful glow*, i. e. *this deplorably rash hope*, which must end in bitter disappointment: *ἀνήκεστος* is frequently used in the general sense of *disastrous*, and especially with reference to states of mind which must lead to unhappy consequences: e. g. *χόλος* (*Hom.*): *πονηρία, βραθυμία* (*Xen.*): *χαρά* (of Ajax's frenzy, *Ai.* 52). Schneidewin reads, *ἀνηφαίστω πυρί*, *a fire not of Hephaestus*, i. e. *not literal*, but metaphorical,—a fire of the soul. But the explanatory epithet would have been cumbrous. Limiting adjectives, in the Greek Tragedians, always exclude a real ambiguity: e. g. *Eur. Or.* 621, *ὑφῆψε δῶμ' ἀνηφαίστω πυρί*, *she kindled the house with a fire not of Hephaestus* (i. e. with the flame of passion), where *ἀνηφαίστω* guards against a downright misapprehension. Cf. *Æsch. P. V.* 899, *ἀπυρος ἄρδις*, *a goad forged on no anvil* (i. e. the gadfly's sting): *ib.* 1043, *πτηνὸς κύων*, *a winged hound* (an eagle).

890, 891. *τὸ λοιπόν*, *henceforth*. — *σὺ δ' οὖν*, *then do speak*; cf. *Ai.* 961, *οἱ δ' οὖν γελῶντων*, *then let them mock*: *Ar. Ach.* 185, *οἱ δ' οὖν βοῶντων*, *then let them howl*. — *τῷ λόγῳ*, dat. depending on *εἰ τι ἥδει* implied in *εἰ σοι τις ἥδονή (ἐστι)* (*G. 184, 2; C. 456; H. 595, b; Cur. 439, Obs.; Madv. 44, a*).

892, 893. *κατειδόμην*: a rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274; cf. v. 1059. — *ἀρχαῖον*, *ancestral*: at Athens, right of burial in the family tombs (*πατρῷα*

υνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, ἔθαψε τούτους, κ. τ. λ.

894. κολώνης ἐξ ἄκρας: join νεορρύτους ἐξ ἄκρας κολώνης, which had newly flowed from the top of the mound (on which they were first poured).

895, 896. πηγὰς γάλακτος; cf. Eur. *Or.* 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἀφες γάλακτος οἰνωπὸν τ' ἄχνην, and going to the tomb of Clytaemnestra leave this mixture of milk and honey and the froth of wine. The μελίκρατον, or mixture of honey and milk, is called πέλανος, Aesch. *Cho.* 84, χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς, pouring on my father's tomb this mixture offered to the gods.—καὶ ...πατρός, and my father's grave crowned with wreaths of all the flowers we have: γάλακτος and ἀνθέων are gen. of material. —Θήκην: the Θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead; cf. Aesch. *Ag.* 440, *There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy.* The flowers were put in garlands round the base of the mound.

898. μὴ ἐγχρίμπτῃ...βροτῶν, *lest any one be stealing close upon me:* μὴ ἐγχρίμπτει, *to see whether some one is not close upon me:* the subjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phæn.* 92.

899. ἐν γαλήνῃ, *in repose.* Sc. δύτα: this omission of the participle is peculiarly bold.

901. πυρᾶς: interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. The τύμβος is called πυρά, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. I. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est.* But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave.—νεώρη, κ. τ. λ., *a lock of hair freshly cut.*

902, 903. ἐμπαίει, κ. τ. λ., *there rushes upon my soul a familiar image (and the belief) that this which I see, &c.:* ἐμπαῖω is not found elsewhere in classical Greek; but Aesch. uses ἐμπαῖος, πρόσπαιος in the sense of *sudden, violent.* —ψυχῆ is epexegetical of μοι, *on me, that is, my soul:* see vv. 99, 147. —σύνηθες, i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was

carried away to Phocis. — **δῆμα**, *image*, — the beloved *form* of Orestes, which haunted the thoughts of his sister.

904. **όρâν**, infinitive epexegetical of **δῆμα**, *there rushes upon me* (= δοκῶ ὁρâν) *a familiar image*, — *that is, the belief that I see*, &c.

905. **βαστάσασα** : Suidas, s. v. — **βαστάσαι** δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι, *the word βαστάσαι signifies among the Attics to touch, or hold*. Cf. Eur. *Alc.* 917, φιλίας ἀλόχου χέρα βαστάζων, *holding the hand of a dear wife*; *Cycl.* 378, δισσοὺς ἀθρήσας κάπιβαστάσας χεροῖν, *having looked at two and weighed them in his hands* (Polyphemus weighing in his hand the companions of Odysseus). — **δυσφημῶ** μὲν οὐ, *I utter no ill-omened word*: οὐ δυσφημῶ ought to mean something more than εὐφημῶ, *I do not break silence*. On the other hand, Chrysosthemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a *relic* of her brother, the unconscious δυσφημία into which Electra falls at v. 1126. But οὐ δυσφημῶ may mean that she avoided any exclamation of a mournful or reproachful character, that she abstained from greeting in such phrase as *ἴω Ὁρέστα* this token of the brother who had so severely tried the sisters' hopes and patience.

907. **καὶ νῦν θ' ὁμοίως καὶ τότε**, *and now equally as then*; cf. v. 676, note.

911, 912. **ἢ γε μηδέ**: **ἢ οὐκ ἔξεστι** would have stated the bare fact. **ἢ μὴ ἔξεστι** states the fact as a *condition* of the problem in hand. *You cannot have taken these offerings to the grave. How could you? One who is not allowed*, &c. *Cui ne ad deos quidem liceat* (not licet) *egredi*. — **πρὸς θεοὺς...τῆσδ' ἀποστῆναι στέγης**, *to leave this roof to visit the gods*, i. e. to worship in the neighboring Heraeum (v. 8): **πρὸς θεούς** means to visit the gods, regarded as dwelling and present in their temples. Cf. *Æsch. P. V.* 537, θεοὺς ὀσταῖς θούνταις ποτινισσομένα, *reverencing the gods at their holy feasts*.

912. **ἀκλαύστω** = **μὴ κλαιούσῃ**. — **στέγης**: it appears from vv. 516 – 518, that Clytaemnestra had forbidden Electra to leave, not only the *house*, but even her own room.

913, 914. **ἀλλ'...φιλεῖ**, *but surely neither is the heart of my mother wont*, &c. — **τοιαῦτα**: the flowers (v. 896) and the lock of hair could not be the offerings of an ἔχθρᾶς χειρός (v. 433). Clytaemnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (**δυσμενεῖς χοαί**,

v. 440) have already been denounced by Electra as impious (v. 432). — **Ἐλάνθαν’ ἀντ**: some write **Ἐλάνθανεν** without **ἀντ**. But the simple imperfect could stand for the imperfect with **ἀντ** only in two cases: (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity; (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed. Here, in the absence of a conditional protasis, **Ἐλάνθανε** without **ἀντ** could only be a statement of actual fact. We must therefore read **Ἐλάνθαν’ ἀντ**.

**915. τάπιτύμβια**: Dindorf's conjecture for **τάπιτίμια**, which could not mean *gifts in honor of the dead*, **τὰ ἐπὶ τιμῆ τινὸς γιγνόμενα**, as Suidas attempts to explain it. The invariable meaning of **ἐπιτίμιον**, both in prose and verse, is *a penalty*. This sense is clear in Æsch. *Theb.* 1024, *ὑπ’ οἰωνῶν δοκεῖ | ταφέντ’ ἀτίμως τούπιτίμιον λαβεῖν*, *it seems best that he, buried dishonorably by birds, should receive his penalty*; where Schneidewin understands it ironically, *his last honor*. Cf. v. 1382, **τάπιτίμια τῆς δυσσεβείας**.

**916. θάρσουνε** here = **θαρσύνου**. Verbs in **-υνω** are usually transitive: e. g. **αἰσχύνω**, **βαρύνω**, **ἡδύνω**, **καλλύνω**, **μηκύνω**; but Æsch. has **ταχύνειν**, *to make haste*, *Cho.* 660; and **κρατύνειν** = **κρατεῖν**, *P. V.* 156. There are a few instances of verbs in **-αινω** used intransitively: e. g. **χαλεπαίνω**, **δυσχεραίνω**, and in *Trach.* 552, **δργαίνειν**.

**916–919. τοῖς αὐτοῖστι παραστατεῖ**, “*dog the same man's steps*.” PLUMPTRE. — *νῶν...καλῶν*, *hitherto ours has been malevolent; but perhaps the present day shall be the confirmation of many blessings*.

**920. τῆς ἀνοίας**, genitive of cause (G. 173; C. 429; H. 566; Cur. 427; Madv. 61 b 2): **ἀνοία**, the sanguine credulity which could mistake a relic of the dead for a token of the living.

**922. οὐκ οἰσθ’ δποι**, *you know not whither or into what fancies you are wandering*. For the syntax of the genitives (G. 168, N. 3; C. 420; H. 589; Cur. 415). **οὐκ οἰσθ’ δποι γῆς εἰ** may have been a proverbial phrase: cf. *O. T.* 1309 (Œdipus, in his first transport of grief and horror), **ποῖ γᾶς φέρομαι τλάμων**; *where on earth am I, wretched, borne?* Ar. *Av.* 9, **ἀλλ’ οὐδ’ δποι γῆς ἐσμὲν οἰδ’ ἔγωγ’ ἔτι**, *but I do not yet know where in the world we are*.

**924, 925. τάκεινον...ἔρρει**, *and your deliverance at his hands is over*. For the syntax of the gen. (G. 176; C. 434; H. 566): **σοι** is dative for the genitive: **ἔρρει** = **οἴχεται**. — **μηδέν**, *no more*.

926–929. **τοῦ**, interrogative, *from what one* (G. 171, N. 1, 176; C. 432, b; H. 576, a; Cur. 420, Obs.). — **μητρί** belongs to both adjectives.

930. **τοῦ** (G. 176; C. 434; H. 572, d; 582).

932. **μάλιστα**, with **οἴμαι**, signifies *I incline to think, I think that most probably*; cf. *Phil.* 617 (Odysseus promised to bring Philoctetes), **οἴοιτο μὲν μάλισθ' ἐκούσιον λαβών**. | **εἰ μὴ θέλοι δ'**, **ἄκοντα**, *probably, he thought, his willing prisoner; but if not, &c.* The subject of **προσθεῖναι** is **τινά**.

935, 936. **ἄρα**, *it seems*, i. e. as the event proves; cf. v. 1185, **ὡς οὐκ ἄρ' ηδη τῶν ἔμῶν οὐδὲν κακῶν**: *Trach.* 1172, **τὸ δ' ήν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἔμε**, *but this was nothing else, it seems, except that I should die.* — **ἴν' ήμεν ἀτῆς**, *our depth of woe* (lit. *where in woe we were*). For syntax of the gen. (G. 168, N. 3; C. 420; H. 589; Cur. 415).

937, 938. **τὰ...κακά**, *I find the evils existing hitherto, and other woes beside.* — **σοι** is ethical dative.

939. **πημονής**, *you will relieve the weight of our new sorrow*, i. e. you will replace the champion whose death has been announced to us.

942. **ῶν ἐγὼ φερέγγυος**, *for which I am competent*; cf. *Æsch. Eum.* 87, **σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν**, *power is your warrant for well-doing.*

943. **τλῆναι...δν**, *to dare to do whatever*: **τλῆναι** depends on **κελεύεις** above, and **δρῶσαν** is translated like an infinitive (G. 279; C. 677; H. 800; Cur. 593). It is stronger than **δρᾶν**, as implying that a sustained effort was required.

948. **καὶ σύ που**, *and you I think*; cf. v. 55, note.

950. **λελείμμεθον**: Elmsley read **λελείμμεθα**, — pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: “*Conjectura hæc est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis.*” In *Il. XXIII.* 485, **δεῦρο νυν ἡ τρίποδος περιδώμεθον** ἡ ἐ λέ βη τος, Elmsley proposed **περιδώμεσθ'**; but Homer would probably have written either **περιδώμεθον** or **περιδώμεθα** Φήέ. In *Eur. I. T.* 777, **ποῦ ποτ' δνθ' ηύρημεθα** is now read; but **όρμώμεθον** is generally retained in Soph. *Phil.* 1079, where, as here, one MS. gives the plural.

953. **πράκτορα**: cf. *Æsch. Eum.* 309, **πράκτορες αἷματος | αὐτῷ τελέως ἐφάνημεν**, *we appeared clearly to him as avengers of blood.* At

Athens the **πράκτορες** were the collectors of fines and penalties imposed by magistrates and courts of justice. The leader of the dicastery sent the debtor's name to the collectors, by whom it was entered in the register at the Acropolis. The collectors applied for payment, and if they received the sum, handed it over to the receivers. But no steps were taken to enforce payment until the expiration of the ninth prytany from the registration of the fine ; after which it was doubled, and the debtor became liable to seizure of effects.

954. **ἐς σὲ δῆ,** *to you next.* In an apodosis after **ὅτε** or **ἐπειδή,** **δῆ** is sometimes equivalent to **ἥδη** ; e. g. *Ant.* 173, **ὅτ'** οὖν... ὠλοντο — ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω, *since then they perished, now I hold all the power and throne* : *Plat. Phædo*, p. 60 c, **ἥκειν δὴ,** κ. τ. λ. This view appears preferable to understanding **δῆ** as merely strengthening **σὲ**, like **σὲ δῆ**.

955, 956. **τὸν αὐτόχειρα,** *the perpetrator.* — **ξὺν τῇδ' ἀδελφῇ,** *with your sister* ; cf. v. 272, note. — **κατοκνήσεις** : most of the MSS. have **κατοκνήσης** ; but **κατοκνήσεις** is probably right, since **ἐς σὲ βλέπω** implies an exhortation, and hence **ὅπως** with the verb forms an object clause (G. 217, N. 4). For a full discussion of this and similar cases under Dawes's rule, see Professor Goodwin's paper in the "Transactions of the American Philological Association" for 1869-70, pp. 46-55.

957. **Αἴγισθον** : Electra does not speak of destroying Clytaemnestra ; and the poetical plural **ἔχθροῖς** in v. 970 does not prove that it was even part of her design. The general scheme of the play required that **Ægisthus** should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of **Ægisthus** is the climax ; the destruction of Clytaemnestra is little more than a **πάρεργον**. — **σε...κρύπτειν** : cf. *Æsch. P. V.* 643, **μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν, do not conceal from me this which I am about to suffer.** For the two accusatives with **κρύπτειν** (G. 164 ; C. 480, c ; H. 553 ; Cur. 402).

958-960. **ποῖ...ὅρθην,** *to what quarter, to what hope that is real, can you look and remain indifferent?* **ποῖ** is by some editors, following the Schol. made = **εἰς τίνα χρόνον**, Lat. *quousque* ; but the only instance which seems to occur of the word in this sense is *Ar. Lys.* 526, **ποῖ γὰρ καὶ χρῆν ἀναμεῖναι.** Besides, the emphatic repetition, **ποῖ...ἐς τίνα ἐλπίδων,** appears better suited to the energy of the

that some editors (see Valck and Dindorf) regard these lines as spurious.

830. **μηδὲν μέγ' ἀυστῆς**, *do not wail too loudly*, i. e. do not complain too indignantly against the ordinances of the gods ; cf. Plat. *Phœd.* p. 95 B, **μὴ μέγα λέγε, μὴ τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον**, *say nothing presumptuous, lest some malign influence render our discussion futile.*

831. **ἀπολεῖς**, *you will kill*, Lat. *enecabis*. Electra takes the **μηδὲν μέγ' ἀυστῆς** of the chorus as if they had meant, Do not say **φεῦ**, as if for the *dead*, — do not hastily assume that Orestes is indeed dead. You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead ; **τῶν φανερῶς οἰχομένων**.

834, 837. **τῶν** is obj. gen., *for those, &c.* — **ὑποβαλεῖς**, *shall suggest* : Schol. **ὑποβαλεῖς καὶ ὑποθήσεις**. — **κατ' ἔμοῦ** : Elmsley wished to read **κατά μον τακομένας**, i. e. **κατατακομένας μον** ; but, as Hermann says, **ἐπειβάσει** would require a *dative*, if **κατά** is not to govern the genitive, but is merely separated from **τακομένας** by tmesis. — **ἐπειβάσα**, *you will trample on*, fut. mid. v. **ἐπειβαίνω**.

837. **οἴδα γάρ, κ. τ. λ.** : the Chorus understand Electra's **τῶν φανερῶς οἰχομένων·εἰς Ἀτταν** with reference to Agamemnon rather than to Orestes. You torture me, Electra says, by suggesting hopes in connection with one who is assuredly lost to me. But, the Chorus answer, we know that *Amphiaraus* was avenged. Throughout these opening lines (823 – 840) Electra and her comforters are at cross-purposes. *They* are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged ; *she* understands them as intending to throw doubt on the fact of her brother's death. — **Ἀμφιάρεων** : this mythical hero was a son of Oicles and one of the early rulers of Argos. He was one of the hunters of the Calydonian boar, and took part in the Argonautic expedition. He was also renowned as a seer, and was said to have derived this power from Apollo. When he married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribed by Polynices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraus was hard pressed, and at length turned to flight by a Theban hero ; but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swal-

lowed up the Argive king (*κρυφθέντα*). The Chorus introduce this case of Amphiaraus here because his son Alcmæon avenged his death (v. 846), as Electra had prayed that Orestes might avenge Agamemnon's. — **χρυσοδέτοις ἔρκεσι...γυναικῶν**, *by reason of a woman's golden snares*: **χρυσόδ. ἔρκος**, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronæa at Delphi (Apollod. *Biblioth.*). In **ἔρκεσι** there is the further idea of toils, snares: cf. Æsch. *Ag.* 1593, *τῆς Δίκης ἐν ἔρκεσι*, *in the snares of Justice*.

838. **γυναικῶν**: this is probably the plural for the singular, though the plural might be understood literally as meaning *such as women wear*.

841–843. **πάμψυχος**, *in plenitude of force*; in all the fulness and vigor of his powers. See v. 244, note. Dead kings were believed to be kings of the dead: see *Od. XI.* 484, *πρὸν μὲν γάρ σε ζωδν ἔτιομεν ίσα θεοῖσιν | Ἀργεῖοι· νῦν αὐτε μέγα κρατέεις νεκύεσσιν*, *for hitherto we Argives honored you equal to the gods; now, moreover, you have great power among the dead*: Æsch. *Cho.* 348 (of Agamemnon), *κατὰ χθονὸς ἐμπρέπων | σεμνότιμος ἀνάκτωρ...βασιλεὺς γάρ ήν, δορέ εἶχη, a prince distinguished beneath the earth, reverenced with awe...for he was always a king on earth*. — **δλοὰ γάρ**, *κ. τ. λ.*, *for the murderer* — *Was slain. Ay. Yes, yes* (she died); *for there arose a champion for the mourner*: **δλοά** is nom. fem. sing.; the corresponding line in the strophe is v. 830, **φεῦ, μηδὲν μέγ' ἀνσύς**.

846. **μελέτωρ**: Alcmæon, son of Amphiaraus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes, — an injunction to take vengeance on Eriphyle. Alcmæon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (Pind. *P. VIII.* 80).

847. **τὸν ἐν πένθει**: the dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Æsch. *Cho.* 36, **μέμφεσθαι τοὺς γάς νέρθεν περιθύμως, | τοῖς κτανοῦσι τ' ἔγκοτεῖν**, *that those beneath the earth fiercely censure and are angry with the murderers*.

849. **δειλαῖα δειλαῖων**, *unhappy thou art, and hapless are thy fortunes*. For the syntax of the gen. (G. 171; C. 426; H. 574, c; Cur. 419). Schneidewin strangely renders, *misera miserarum es*, i. e. *miserrima*. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, *ἴνα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον*, *where wretchedly unhappy* (lit. *miserable in my miseries*) *thou didst wed me the ill-starred one*. For **δειλαῖος** applied to things instead of persons, cf. Soph. *Trach.* 1022, **δειλαῖα νόσος**, *wretched disease*: *O. C.* 514, *τὰς δειλαῖας ἀπόρου φανείσας ἀλγηδόνος*, *(of) the wretched sorrow that has appeared from which there is no escape*.

850 – 852. **ἴστωρ** is feminine. — **πανσύρτω** (lit. *swept together from all sides*): the notion is that of a *confused torrent*, and the clause may be translated, *in my life of troubles dread and dark, surging blindly through all the months*. — **ἀχέων**: the MSS. and Suidas s. v. **ἴστωρ**, have **πανσύρτω παμμήνω πολλῶν | δεινῶν στυγνῶν τ' ἀχέων**, *in a surging together through all the months of many troubles dread and dark*. Hermann retained **πολλῶν**, and substituted **αἰώνι** for **ἀχέων**. Dindorf ejects **πολλῶν**, remarking with truth that it seems tame after **πανσύρτω παμμήνω**. He observes that **αἰώνι**, which in the MSS. is sometimes spelt **εἴώνι**, may have dropped out of the text because the copyists suspected the repetition of the three letters in **ἀχεωνεωνι**. Since **αἰώνι** is the most necessary word in the sentence, its disappearance from the MSS., which retain **ἀχέων**, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of **αἰώνι**, supplies a strong argument for the genuineness of **ἀχέων**.

853. **ἀθρήνεις** = **δὲ ἀθρήνεις**, imp. v. **θρηνέω**.

859. **εὐπατρίδων τ'**: Hermann, Brunck, &c., **εὐπατριδᾶν τ'**, depending directly on **ἀρωγαῖ**. Schneidewin, **εὐπατριδᾶν** (omitting **τε**) — **κοινοτόκων εὐπατριδᾶν** thus becoming a genitive in dependence on **ἐλπίδων**. Neither of these readings appears so probable as Dindorf's **εὐπατρίδων τ'**, agreeing with **ἐλπίδων**. Plumptre translates it, —

“Where not one helper comes  
From all the hopes of common fatherland  
And stock of noble sire.”

861 – 863. **ἡ καὶ... ἐγκύρσαι**, *and surely (was it fated — sc. οὐφυ of which ἐγκύρσαι is the subject — to all) in the racing of fleet horses, thus, as for him ill-fated, to be entangled in the severed reins?* Thuc. (III. 15) uses **όλκοι** of machines for the transport of ships by land.

864. **δοκοπος** (lit. not to be looked for), hence *inconceivable, passing thought*; like **ἀφραστος**, *passing words*.

866. **ἄτερ ἐμάν χερῶν**; cf. Virg. *Aen.* IX. 486, *nec te tua funere mater Produxi pressive oculos aut volnera lavi.*

871 – 1057. *Enter CHRYSOTHEMIS. Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave. *El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is one hope still. *Chrys.* Is it anything in which I can help? *El.* Listen to me: our position leaves us but one chance, — you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name. *Chrys.* It is mere madness; success is impossible; failure would make our case still worse. Be advised; I will consider your words unsaid; learn to submit where resistance is idle. *El.* I expected you to reject my overtures; they shall not be renewed. *Chrys.* You must take your own course; hereafter you may perhaps do more justice to the worth of my advice.

871. **ὑφ' ἡδονῆς, κ. τ. λ.**, *by joy, dear sister, I am sped: τοι = you must know*, can scarcely be translated except by a slight emphasis on the equivalent of **ὑφ' ἡδονῆς**. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's **σοι**, which Hermann admires. — **διώκομαι**: cf. *Od.* XIII. 161, *σχεδὸν ἤλυθε ποντοπόρος νηῦς | δίμφα διώκομένη, the sea-traversing ship came near, swiftly sped on.*

872. **τὸ κόσμιον**: Chrysotemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for **τὸ κόσμιον**, *conventional decorum*, and Electra's disregard of appearances for the sake of **τὸ καλὸν**, *an ideal of duty*. — **μολεῖν** = **ῶστε μολεῖν**.

876. **οἰς...ιδεῖν**, *for which it is impossible to find a remedy*. — **ἴνεστ'**: one MS. has **οὐκ ἔνεστ' ἔτι**: Schneidewin suggests that **οὐκ ἔτ' ἔστ' ιδεῖν** may be the reading. But **οὐκ ἔνεστι**, *it is impossible*, seems more forcible here than **οὐκ ἔτ' ἔστι**, and **ιδεῖν** corresponds suitably to **εὕροις**.

877, 878. **πάρεστ'...ἐμέ**, *Orestes is with us, believe this hearing it from me, — with us in bodily presence, as real as mine before your eyes: with ἐναργῶς, sc. πάρεστι.* This word is especially used of that which is

palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 131, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς*, *the gods are terrible when they appear in bodily shape*: *Od.* IV. 841, *ῷς οἱ ἐναργεῖς δνειροι ἐπέσσυτο*, *since a vivid dream visited him*.

881. ἀλλά: the clause *μὰ τὴν π. ἔστ.*, on account of the peculiar stress laid upon it as forming the sanction of the denial, is allowed to precede ἀλλά; and on the same principle, when a person's attention has to be called, ἀλλά may follow the vocative: e. g. *Pind. O. VI. 22, ὦ Φίντις, ἀλλὰ ζεῦξον, κ. τ. λ.*

882. ἀλλ' ἐκεῖνον, κ. τ. λ., sc. *λέγω*, *but I speak of him as near us both*; *νῷν* is used because she refers to *thy evils and mine* (v. 880). Cf. v. 467, *οὐκ ἔχει λόγον...έριξειν...ἀλλ' ἐπισπεύδειν*.

884-888. ὡδε πιστεύεις ἄγαν: *are you so very credulous?* — *Ἐξ ἑμοῦ, κ. τ. λ.*, *on my own authority and none other*. — *πίστιν, warranty*; cf. the phrases *πίστεις ποιεῖσθαι πρὸς τινα, πίστεις δοῦναι*. — *ἐσ τι...θαλπεῖ, looking on what art thou fevered*: *μοί* is ethical dat. — *ἀνηκέστω πυρί, this baneful glow*, i. e. *this deplorably rash hope*, which must end in bitter disappointment: *ἀνήκεστος* is frequently used in the general sense of *disastrous*, and especially with reference to states of mind which must lead to unhappy consequences: e. g. *χόλος* (*Hom.*): *πονηρία, δραθυμία* (*Xen.*): *χαρά* (of Ajax's frenzy, *Ai. 52*). Schneidewin reads, *ἀνηφαίστω πυρί, a fire not of Hephaestus*, i. e. *not literal*, but metaphorical, — a fire of the soul. But the explanatory epithet would have been cumbrous. Limiting adjectives, in the Greek Tragedians, always exclude a real ambiguity: e. g. *Eur. Or. 621, ὑφῆψε δῶμα ἀνηφαίστω πυρί, she kindled the house with a fire not of Hephaestus* (i. e. with the flame of passion), where *ἀνηφαίστω* guards against a downright misapprehension. Cf. *Æsch. P. V. 899, ἀπυρος ἀρδις, a goad forged on no anvil* (i. e. the gadfly's sting): *ib. 1043, πτηνὸς κύων, a winged hound* (an eagle).

890, 891. *τὸ λοιπόν, henceforth*. — *σὺ δ' οὖν, then do speak*; cf. *Ai. 961, οἱ δ' οὖν γελώντων, then let them mock*: *Ar. Ach. 185, οἱ δ' οὖν βοώντων, then let them howl*. — *τῷ λόγῳ, dat. depending on εἰ τι ἥδε implied in εἰ σοι τις ἥδονή (ἐστι)* (*G. 184, 2; C. 456; H. 595, b; Cur. 439, Obs.; Madv. 44, a*).

892, 893. *κατειδόμην*: a rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A. 274*; cf. v. 1059. — *ἀρχαῖον, ancestral*: at Athens, right of burial in the family tombs (*πατρῷα*

μυήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, έθαψε τούτους, κ. τ. λ.

894. κολώνης ἐξ ἄκρας: join νεορρύτους ἐξ ἄκρας κολώνης, which had newly flowed from the top of the mound (on which they were first poured).

895, 896. πηγὰς γάλακτος; cf. Eur. *Or.* 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμήστρας τάφον | μελίκρατ' ἀφες γάλακτος οἰνωπὸν τ' ἄχνην, and going to the tomb of Clytaemnestra leave this mixture of milk and honey and the froth of wine. The μελίκρατον, or mixture of honey and milk, is called πέλανος, Aesch. *Cho.* 84, χέουσα τὸνδε πέλανον ἐν τύμβῳ πατρὸς, pouring on my father's tomb this mixture offered to the gods.—καὶ ...πατρός, and my father's grave crowned with wreaths of all the flowers we have: γάλακτος and ἀνθέων are gen. of material. —Θήκην: the Θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead; cf. Aesch. *Ag.* 440, *There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy.* The flowers were put in garlands round the base of the mound.

898. μὴ ἐγχρίμπτῃ...βροτῶν, *lest any one be stealing close upon me:* μὴ ἐγχρίμπτει, *to see whether some one is not close upon me:* the subjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phæn.* 92.

899. ἐν γαλήνῃ, *in repose.* Sc. δύτα: this omission of the participle is peculiarly bold.

901. πυρᾶς: interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. The τύμβος is called πυρά, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. I. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est.* But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave.—νεώρη, κ. τ. λ., *a lock of hair freshly cut.*

902, 903. ἐμπαίει, κ. τ. λ., *there rushes upon my soul a familiar image* (and the belief) *that this which I see, &c.:* ἐμπαίω is not found elsewhere in classical Greek; but Aesch. uses ἐμπαῖος, πρόσπταιος in the sense of *sudden, violent.* —ψυχῆ is epexegetical of μοι, *on me, that is, my soul:* see vv. 99, 147. —σύνηθες, i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was

carried away to Phocis. — **δημα**, *image*, — the beloved *form* of Orestes, which haunted the thoughts of his sister.

904. ὄρāν, infinitive epexegetical of **δημα**, *there rushes upon me* (= δοκῶ ὄρāν) *a familiar image*, — *that is, the belief that I see, &c.*

905. **βαστάσασα** : Suidas, s. v. — **βαστάσαι** δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι, the word **βαστάσαι** signifies among the Attics to touch, or hold. Cf. Eur. *Alc.* 917, φιλίας ἀλόχου χέρα βαστάξων, holding the hand of a dear wife; *Cycl.* 378, δισσοὺς ἀθρήσας κάπιβαστάσας χεροῖν, having looked at two and weighed them in his hands (Polyphemus weighing in his hand the companions of Odysseus). — **δυσφημῶ μὲν οὐ**, *I utter no ill-omened word*: οὐ δυσφημῶ ought to mean something more than εὐφημῶ, *I do not break silence*. On the other hand, Chryssothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a *relic* of her brother, the unconscious **δυσφημία** into which Electra falls at v. 1126. But οὐ δυσφημῶ may mean that she avoided any exclamation of a mournful or reproachful character, that she abstained from greeting in such phrase as ἡ Ὀρέστα this token of the brother who had so severely tried the sisters' hopes and patience.

907. καὶ νῦν θ' ὁμοίως καὶ τότε, *and now equally as then*; cf. v. 676, note.

911, 912. οὐ γε μηδέ: οὐκ ἔξεστι would have stated the bare fact. οὐ μὴ ἔξεστι states the fact as a *condition* of the problem in hand. You cannot have taken these offerings to the grave. *How could you? One who is not allowed, &c.* *Cui ne ad deos quidem liceat (not licet) egredi.* — πρὸς θεοὺς...τῆσδ' ἀποστῆναι στέγης, to leave this roof to visit the gods, i. e. to worship in the neighboring Heraeum (v. 8): πρὸς θεούς means to visit the gods, regarded as dwelling and present in their temples. Cf. Aesch. *P. V.* 537, θεοὺς δσταις θολναις ποτινισσομένα, *reverencing the gods at their holy feasts*.

912. ἀκλαύστω = μὴ κλαιούσῃ. — στέγης: it appears from vv. 516–518, that Clytaemnestra had forbidden Electra to leave, not only the *house*, but even her own room.

913, 914. ἀλλ'...φιλεῖ, *but surely neither is the heart of my mother wont, &c.* — **τοιαῦτα**: the flowers (v. 896) and the lock of hair could not be the offerings of an ἔχθρᾶς χειρός (v. 433). Clytaemnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (**δυσμενεῖς χοαί**,

v. 440) have already been denounced by Electra as impious (v. 432). — **Ἐλάνθαν’ ἀντ** : some write **Ἐλάνθανεν** without **ἀντ**. But the simple imperfect could stand for the imperfect with **ἀντ** only in two cases : (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity ; (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed. Here, in the absence of a conditional protasis, **Ἐλάνθανεν** without **ἀντ** could only be a statement of actual fact. We must therefore read **Ἐλάνθαν’ ἀντ**.

**915. τάπιτύμβια** : Dindorf's conjecture for **τάπιτίμια**, which could not mean *gifts in honor of the dead*, **τὰ ἐπὶ τιμῆ τινδς γιγνόμενα**, as Suidas attempts to explain it. The invariable meaning of **ἐπιτίμιον**, both in prose and verse, is a *penalty*. This sense is clear in Aesch. *Theb.* 1024, *ὑπ’ οἰωνῶν δοκεῖ | ταφέντ’ ἀτίμως τούπιτίμιον λαβεῖν*, *it seems best that he, buried dishonorably by birds, should receive his penalty* ; where Schneidewin understands it ironically, *his last honor*. Cf. v. 1382, **τάπιτίμια τῆς δυσσεβείας**.

**916. θάρσυνε** here = **θαρσύνου**. Verbs in -υνω are usually transitive : e. g. **αἰσχύνω**, **βαρύνω**, **ἡδύνω**, **καλλύνω**, **μηκύνω** ; but Aesch. has **ταχύνειν**, *to make haste*, *Cho.* 660 ; and **κρατύνειν** = **κρατεῖν**, *P. V.* 156. There are a few instances of verbs in -αινω used intransitively : e. g. **χαλεπαίνω**, **δυσχεραίνω**, and in *Trach.* 552, **δργαίνειν**.

**916–919. τοῖς αὐτοῖσι παραστατεῖ**, “*dog the same man's steps*.” PLUMPTRE. — **νῶν...καλῶν**, *hitherto ours has been malevolent ; but perhaps the present day shall be the confirmation of many blessings*.

**920. τῆς ἀνολας**, genitive of cause (G. 173 ; C. 429 ; H. 566 ; Cur. 427 ; Madv. 61 b 2) : **ἀνοια**, the sanguine credulity which could mistake a relic of the dead for a token of the living.

**922. οὐκ οἶσθ’ δποι**, *you know not whither or into what fancies you are wandering*. For the syntax of the genitives (G. 168, N. 3 ; C. 420 ; H. 589 ; Cur. 415). **οὐκ οἶσθ’ δποι γῆς εἰ** may have been a proverbial phrase : cf. *O. T.* 1309 (Oedipus, in his first transport of grief and horror), **ποι γᾶς φέρομαι τλάμων** ; *where on earth am I, wretched, borne?* Ar. *Av.* 9, **ἀλλ’ οὐδ’ δποι γῆς ἐσμὲν οἰδ’ ξγωγ’ ἔτι**, *but I do not yet know where in the world we are*.

**924, 925. τάκεινον...ξρρει**, *and your deliverance at his hands is over*. For the syntax of the gen. (G. 176 ; C. 434 ; H. 566) : **σοι** is dative for the genitive : **ξρρει** = **οἰχεται**. — **μηδέν**, *no more*.

926–929. **τοῦ**, interrogative, *from what one* (G. 171, N. 1, 176; C. 432, b; H. 576, a; Cur. 420, Obs.). — **μητρὶ** belongs to both adjectives.

930. **τοῦ** (G. 176; C. 434; H. 572, d; 582).

932. **μάλιστα**, with **οἴμαι**, signifies *I incline to think, I think that most probably*; cf. *Phil.* 617 (Odysseus promised to bring Philoctetes), **οὐοιτο μὲν μάλισθ' ἔκούσιον λαβών** · | **εἰ μὴ θέλοι δ'**, **ἄκοντα**, *probably, he thought, his willing prisoner; but if not, &c.* The subject of **προσθεῖναι** is **τινά**.

935, 936. **ἄρα**, *it seems*, i. e. as the event proves; cf. v. 1185, **ὡς οὐκ ἄρ' οὖδη τῶν ἐμῶν οὐδὲν κακῶν**: *Trach.* 1172, **τὸ δ' ήν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ**, *but this was nothing else, it seems, except that I should die*. — **ίν' ήμεν δάτης**, *our depth of woe* (lit. *where in woe we were*). For syntax of the gen. (G. 168, N. 3; C. 420; H. 589; Cur. 415).

937, 938. **τὰ...κακά**, *I find the evils existing hitherto, and other woes beside*. — **σοι** is ethical dative.

939. **πημονῆς**, *you will relieve the weight of our new sorrow*, i. e. you will replace the champion whose death has been announced to us.

942. **ών ἐγώ φερέγγυος**, *for which I am competent*; cf. *Æsch. Eum.* 87, **σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σὸν**, *power is your warrant for well-doing*.

943. **τλῆναι...δν**, *to dare to do whatever*: **τλῆναι** depends on **κελεύεις** above, and **δρῶσαν** is translated like an infinitive (G. 279; C. 677; H. 800; Cur. 593). It is stronger than **δράν**, as implying that a sustained effort was required.

948. **καὶ σύ που**, *and you I think*; cf. v. 55, note.

950. **λελείμμεθον**: Elmsley read **λελείμμεθα**, — pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: “*Conjectura hæc est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis.*” In *Il. XXIII.* 485, **δεῦρο νυν ή τρίποδος περιδώμεθον** **ἥκε λέβητος**, Elmsley proposed **περιδώμεσθ'**; but Homer would probably have written either **περιδώμεθον** or **περιδώμεθα** **Ἥκε**. In *Eur. I. T.* 777, **ποῦ ποτ' δνθ' ηύρημεθα** is now read; but **δρμώμεθον** is generally retained in Soph. *Phil.* 1079, where, as here, one MS. gives the plural.

953. **πράκτορα**: cf. *Æsch. Eum.* 309, **πράκτορες αἷματος | αὐτῷ τελέως ἐφάνημεν**, *we appeared clearly to him as avengers of blood*. At

Athens the **πράκτορες** were the collectors of fines and penalties imposed by magistrates and courts of justice. The leader of the dicsastery sent the debtor's name to the collectors, by whom it was entered in the register at the Acropolis. The collectors applied for payment, and if they received the sum, handed it over to the receivers. But no steps were taken to enforce payment until the expiration of the ninth prytany from the registration of the fine ; after which it was doubled, and the debtor became liable to seizure of effects.

**954.** *ἐσ σὲ δή, to you next.* In an apodosis after **ὅτε** or **ἐπειδή**, **δή** is sometimes equivalent to **ἤδη** ; e. g. *Ant.* 173, *ὅτ’ οὖν... ὀλοντο* — *έγώ κράτη δή πάντα καὶ θρόνους ἔχω, since then they perished, now I hold all the power and throne* : *Plat. Phædo*, p. 60 c, *ἥκειν δή, κ. τ. λ.* This view appears preferable to understanding **δή** as merely strengthening **σέ**, like **σὲ δή**.

**955, 956.** *τὸν αὐτόχειρα, the perpetrator.* — *ξὺν τῇδ’ ἀδελφῇ, with your sister* ; cf. v. 272, note. — **κατοκνήσεις** : most of the MSS. have **κατοκνήσης** ; but **κατοκνήσεις** is probably right, since *ἐσ σὲ βλέπω* implies an exhortation, and hence **ὅπως** with the verb forms an object clause (G. 217, N. 4). For a full discussion of this and similar cases under Dawes's rule, see Professor Goodwin's paper in the "Transactions of the American Philological Association" for 1869–70, pp. 46–55.

**957.** *Αἴγισθον* : Electra does not speak of destroying Clytaemnestra ; and the poetical plural *ἔχθροῖς* in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Ægisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Ægisthus is the climax ; the destruction of Clytaemnestra is little more than a *πάρεργον*. — **σε...κρύπτειν** : cf. *Æsch. P. V.* 643, *μήτοι με κρύψῃς τοῦθ’ ὅπερ μέλλω παθεῖν, do not conceal from me this which I am about to suffer*. For the two accusatives with **κρύπτειν** (G. 164 ; C. 480, c ; H. 553 ; Cur. 402).

**958–960.** *ποῖ... ὁρθήν, to what quarter, to what hope that is real, can you look and remain indifferent?* **ποῖ** is by some editors, following the Schol. made = *εἰς τίνα χρόνον*, Lat. *quousque* ; but the only instance which seems to occur of the word in this sense is Ar. *Lys.* 526, *ποῖ γὰρ καὶ χρῆν ἀναμεῖναι*. Besides, the emphatic repetition, **ποῖ...ἐσ τίνα ἐλπίδων**, appears better suited to the energy of the

appeal. — **ἢ πάρεστι**, κ. τ. λ., *who have already to mourn the possession ... of which you are deprived*: **κτῆσιν** depends on **στένειν**. The Greeks seem to have said **ἀποστερεῖσθαι τινος** or **τι**, but only **στερεῖσθαι τινος**. Schneidewin joins **κτῆσιν** **ἐστερημένη**, quoting Eur. *Tro.* 375, **οὐ γῆς δρὶ' ἀποστερούμενοι**, κ. τ. λ. ; but usage seems to show that the simple verb was always construed with a genitive.

961, 962. **ἀλγεῖν**, κ. τ. λ., *and must grieve that you are coming to this advanced time of your life*: **ὁ χρόνος**, *your allotted term of years*; cf. *Ant.* 461, ...**εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι, κέρδος αὐτ' ἔγὼ λέγω, and if I shall die before my allotted time I count it gain.** For other meanings of **χρόνος** with the article, cf. vv. 1464, 1486. — **γηράσκουσαν** is accus. before the infinitive **ἀλγεῖν**, whereas **ἐστερημένη** takes the case of **ἢ** before **πάρεστι**.

963–966. **τῶνδε**, sc. **ὑμεναίων**. — **πημονὴν αὐτῷ σαφῆ**, *certain misery for him*; the noun is in appos. to **γένος βλαστεῖν ἔσται**.

968. **εὐσέβειαν...οἴστει**: Schol. **οἴστει δόξαν εὐσέβειας**, *you will gain reputation for piety*. Cf. *Ant.* 924, **τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην, being pious I have obtained the reward of impiety**: Eur. *I. T.* 674, **καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι, I shall incur the charge of cowardice and baseness**.

970, 971. **ἔπειτα...λοιπόν**, *then, as you were born, you will henceforth be called free*: **καλεῖ** is Attic fut. mid., pass. sense, for the more usual **κεκλήσει**. Cf. *Trach.* 551, **φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς | ἐμὸς καλεῖται (future), I fear lest Hercules be called my husband.** So **τιμήσομαι, ἀδικήσομαι, ὡφελήσομαι, passim**.

972, 973. **τὰ χρηστά**, *an honest stock*; cf. *Phil.* 448, **καὶ πως τὰ μὲν πανοῦργα καὶ παλιντριβῆ | χαίρουσ' ἀναστρέφοντες ἐξ Αἰδου, τὰ δὲ | δίκαια καὶ τὰ χρήστ' ἀποστέλλοντος ἀει, and somehow the base and knavish they are fond of saving from Hades: but the just and honest they banish**; Eur. *Tro.* 411, **ἀτὰρ τὰ σεμνὰ. — λόγων εὔκλειαν δσην, what exalted praise (lit. good fame of words)**.

975. **ἀστῶν ἢ ξένων** is the regular antithesis; cf. Pind. *P.* IV. 78, **ξεῖνος ὡν εἴτ' ἀστός, whether he is a stranger or a citizen**: Soph. *O. C.* 13, **μανθάνειν γὰρ ἥκομεν | ξένοι πρὸς ἀστῶν, for we have come strangers to learn of citizens**. But the term **ἀστοί**, *the people*, is sometimes opposed to **οἱ ἀγαθοί**, *the nobles*.

976. **δεξιώσεται, greet**; cf. *Aesch. Ag.* 825, **θεοῖσι πρῶτα δεξιώσομαι, I will first greet the gods**

977. **τάδε**: the dual forms are used throughout this address with peculiar emphasis and effect, as signifying that these two sisters — standing alone and isolated from all help — were inseparably bound to each other by their common destiny, and by the duty which they must jointly discharge.

979. **εὐ βεβηκόσιν**, *who were in great prosperity*; cf. Herod. VII. 194, **παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κώων εὐ βεβηκύιαν**, *having received from his father the sovereignty of Cos in a prosperous condition*.

980. **ψυχῆς ἀφειδησαντε**, *lavish* (lit. *unsparring*) *of life*. For the syntax of the gen. (G. 174; C. 405, b; H. 580; Cur. 419, e). The participle is masc. instead of the fem. **ἀφειδησάσα**; cf. *Il.* VIII. 455, **οὐκ δν ἐφ' ἡμετέρων δχέων πληγέντε κεραυνῷ**, κ. τ. λ., *nor should ye* (Athene and Hera) *stricken by thunder, upon your chariots, &c.* — **προύστητην φόνου**, *were the ministers of death*: *administrarunt cædem*. Cf. Eur. *Andr.* 221, **ταύτης ἀλλὰ προύστημεν καλῶς** (i. e. **προύστημεν τῆς νόσου**), *but I managed the infirmity well*, i. e. *I repressed the weakness*.

982 – 985. **ἐν θέραῖς ξν τε πανδήμῳ πόλει**, *but at our feasts and at the great assemblies of the city*: the first refers to festivals in honor of some deity, and the second to the popular gatherings of the people. — **τοιαῦτα** and **νώ** are both acc. after **ἔξερεν**. — **ζώσαιν θανούσαιν θ'**, *living and dead*; they agree with **νῷν** understood, which is gen. after **ἔκλιπεν**.

986. **συμπόνει**: by **συμπόνει** and **σύγκαμνε** Electra reminds Chryssothemis that the departed are their allies and helpers; just as at v. 454 she endeavors to quicken and elevate the faith of her less spiritual sister by bidding her *pray* for the aid of the dead.

989. **ζῆν αἰσχρὸν**, κ. τ. λ., *to live basely is base for those of noble birth*. Electra's interpretation of **τὸ κόσμιον** is larger than her sister's: see v. 872.

990 – 992. The tone of this cautious remark is unfavorable to Electra's project, and Chryssothemis is encouraged again to appeal to the Chorus; precisely as she was encouraged by a former platitude to address them on a similar occasion, v. 371.

993. **ἐσωζετ' ἀν**, *she would have remembered caution*.

995. **ἐμβλέψασα**, κ. τ. λ., *intent upon what hopes dost thou equip thyself with such boldness and summon me, &c.*: **όπλιζει** takes an acc. as a verb of clothing.

999, 1000, **δαίμων...ἔρχεται**, *their deity is propitious every day, while*

*ours falls off and comes to naught.* — ἀπορρεῖ: cf. Virg. *AEn.* II. 169, *Ex illo fluere et retro sublapsa referri Spes Danaum.* — κάπι μηδέν, usually with the article, εἰς τὸ μηδέν.

1002, 1003. **ἄτης** (G. 180, N. 1; C. 436, Rule C; H. 584, b; Cur. 414, 5, Obs.). — **ὅρα, beware.**

1005. **λύει**, *it does not expedite or benefit us*: this use of **λύει** must not be confused with the ordinary phrase, **λύει τέλη ἡμῖν** (repeal taxes for us). Brunck, though reading **ἡμᾶς**, says **λύει**, — **subauditō τέλη**, — **λυσιτελεῖ** (profit). But **λύει** in the sense of **λυσιτελεῖ** would require the dative **ἡμῖν**, which Elmsley, indeed (Eur. *Med.* 553), wished to adopt.

1006. **βάξιν καλὴν λαβόντε, winning fair fame.** — **δυσκλεῶς θανεῖν** = **τὸ δυσκλ. θανεῖν**, subject to **λύει**.

1007, 1008. **οὐ γάρ...λαβεῖν** (I say **δυσκλεῶς, an ignominious death**), *for mere death is not the worst of horrors; but (the worst horror is) when one that craves to die cannot obtain even that boon.* What does it profit us to win a fair name, if we are to perish miserably? And remember that there are slow torments — cruel, lingering deaths — compared with which instant death would be a mercy. Cf. *Ant.* 308, **οὐχ ὑμῖν Αἴδης μοῦνος ἀρκέσει, πρὶν ἀν | ξῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν**, *not Hades alone shall suffice for you, before that suspended alive you shall make clear this insult.* Schneidewin brackets these two verses as spurious. The preference of death to slavery is foreign, he thinks, to the character of the timid Chrysanthemis. But she says only that death is preferable to torture, — a very different sentiment.

1011 - 1013. **κατάσχε ὄργην, restrain your anger.** — **ἄρρητα κάτελη, unspoken and null**, — **ἀτελῆ, unproductive of (bad) consequences**, such as the mere repetition of Electra's words might entail. — **αὐτὴ...εἰκαθεῖν**, *but do you at least have the sense to yield seasonably to your superiors, for you are powerless:* **ἄλλα** is the appealing **ἄλλα**; cf. v. 337, note. The infin. after **νοῦν ἔσχον** is usually preceded by **ὡστε**; here omitted.

1015, 1016. **πείθου, be persuaded**, allow these arguments to have weight with you; but **πιθοῦ, obey** (a command to do some particular thing forthwith). This distinction, pointed out by Hermann, appears true. He quotes *O. C.* 520 as another place where **πείθου** is appropriate. Cf. v. 1207 of this play. Brunck and Elmsley, followed by Blomfield (*Æsch. P.* V. 282), adopted the theory that **πιθοῦ** was better Attic than **πείθου**. “*Est hic unus,*” Hermann remarks,

“ex ridiculis illis Atticismis quales plurimos hæc ætas procudit.” — προνοίας and νοῦ σοφοῦ are gen. after the comparative ἀμείνον, on which also λαβεῖν depends.

1018. ἦδη, second pluperfect v. οἶδα. — ἀπηγγελλόμην, *my overtures* = & ἐπηγγελόμην : ἐπαγγέλλεσθαι τινὲς τι, — to place something at a person's disposal, — always of spontaneous promises, while ὑπισχνεῖσθαι is used of pledges given under a compact. Cf. Herod. VI. 35, ἐπηγγείλατο...ξείνια *i.e.* (Miltiades) *proffered the rights of hospitality.*

1020, 1021. οὐ γάρ δή, κ. τ. λ., *for we, at least, will not leave it unperformed* (lit. *empty*). — εἴθ' ὥφελες, κ. τ. λ. : referring to Electra's words, ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον, Chrysothemis says : If you mean to do the deed alone and unaided, it is a pity that you did not do it a long time ago. You might even have prevented our father's murder.

1022. πᾶν ἀν κατεργάσω, *you might have achieved anything*, i. e. if you were prepared to attack Clytaemnestra single-handed, you might have killed her before she had killed Agamemnon. The singular πᾶν is against the version, *you would have finished the whole matter.* Phil. 407, παντὸς ἀν λόγου | γλώσσῃ θιγόντα καὶ πανουργίας, *that he would attempt with his tongue any word and villany.* Almost all the MSS. have πάντα γάρ, without ἀν, which Hermann retained. The objections to πάντα γάρ κατειργ. are examined in the note to v. 914. Brunck truly says : “πάντα κατειργάσω nihil aliud valet quam omnia confecisti : neutiquam vero omnia confecisses.”

1023, 1024. φύσιν...νοῦν...τότε, *I was the same then as now in character, but deficient in intelligence* : i. e. she possessed the necessary courage, the natural capacity for self-devotion, but was then too young to comprehend the situation, to see her duty as clearly as she now does. — ἀσκει, κ. τ. λ., *do you make an effort* (lit. *train yourself*) *to remain such in mind, &c.*

1025. ὡς οὐχὶ συνδράσουσα, *since you do not intend to act with me.* You advise me to remain ἄστων νοῦν, i. e. incapable of rising to such a conception of duty as that on which I now propose to act. This is a clear hint that you do not mean to act with me yourself.

1026. ἐγχειροῦντα (*I will not help you*), *for it is natural that one who makes a bad venture should e'en (καὶ) have bad fortune.* For the καὶ, cf. v. 309 : for the general masc., v. 145, also C. 490 ; H. 520 ff. Instead of ἐγχειροῦντα κακῶς, ἐγχειροῦντα κακά would have been more

usual ; and if **πάσχειν** had been written for **πράσσειν** the antithesis would have been preserved. As the verse stands, however, sense and symmetry appear to require that **κακῶς** should be taken with **ἔγχειροῦντα** as well as with **πράσσειν**.

1028. **ἀνέξομαι**, *I will listen with the same calmness when you praise me*, — i. e. it is a matter of indifference to me whether I have your praise or blame. I hear your reproaches unmoved, and your praises would excite me just as little.

1030. **μακρὸς...χρόνος**, *the time to come is long enough to settle this* : **τὸ κρῖναι** is acc. of specification : **ταῦτα**, the question whether, some day, Electra will or will not commend her sister's prudence.

1034–1036. **οὐδ'** = **ἀλλ'** **οὐ** : for the construction of the two acc. with **ἔχθαιρω** (G. 159, N. 4 ; H. 555 ; Cur. 402, Obs. 2). — **ἐπίστω γ'**, *yet know at least to what dishonor you put me* : **ἀτιμίας**, because she rejects (**ἀτιμάξει**) the proposal that she should share Electra's dangers. See v. 1017, **καλῶς | ηδγ σ' ἀπορρίψουσαν ἀπηγγελλόμην**. i. e. you say that you do not hate me so much as to *betray* me. Let me remind you that at least you have *rejected* me in the cruellest and most slighting manner. Another version is : — Know to what discredit (with posterity, for not avenging my father) you bring me (i. e. your advice tends to bring me). I doubt whether **ἀτιμία**, without further explanation, could convey so much. Hermann and other editors place a comma at **ἐπίστω γ'**, understanding **ἔχθαιρουσα** : but be assured (that you *do* hate me), considering to what dishonor you put me. This seems less natural and also less forcible than the other interpretation. The genitives in the next line are in the same construction as **ἀτιμίας** (line 1035), and depend on the correlatives of **οἱ** understood (G. 168, N. 3 ; C. 420 ; H. 589 ; Cur. 415) : **σου** is objective genitive after **προμηθίας**.

1037. **τῷ σῷ δικαίῳ**, *your rule of right* : **τὸ δίκαιον** as you understand it. Cf. v. 1110, **οὐκ οἶδα τὴν σὴν κληδόν**, *I know not the report you speak of* : Soph. *frag. Danæs* (no. 176, Dind.), **οὐκ οἶδα τὴν σὴν πεῖραν**, *I do not know the test you refer to* : *Phil. 1251, NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον*, *with justice on my side I fear not the terrors you present*.

1038. **ἡγήσει** : observe the contrast with **ἐπισπέσθαι**, and the emphasis (as usu.) of the pers. pron. in the nominative.

1039. **εὖ λέγουσαν**, *truly it is grievous that one so eloquent should err* :

εὐ λέγουσαν (suggested perhaps by εὐ φρονῆς, v. 1038), in ironical compliment to the plausible fluency of the other's replies: ἔξαμαρτάνειν — should have erroneous ideas concerning τὸ δίκαιον.

1040–1042. πρόσκεισαι, cf. v. 240, note. — ταῦτα, sc. τὸ κτανεῖν Αἰγισθον, v. 956. — χὴ δίκη: Chrysothemis never denies that Electra's course is *right*, but only that it is expedient. Cf. v. 381, καίτοι τὸ μὲν δίκαιον οὐχ ὡς γὰρ λέγω, | ἀλλ' ἡ σὺ κρίνεις.

1044. εἰ ποιήσεις ταῦτα: *si pergis haec facere: if you are to do these things*, i. e. to execute your present purpose. The fut. indic. with εἰ, implying conviction that she *will* act thus, must not be confused with ήν ποιήσῃς (G. 221, N; C. 631, ff.; H. 745; Cur. 536). — ἐπαινέσεις ἔμε, *you will commend me*, i. e. a bitter experience will convince you that my advice is good.

1045. καὶ μήν, cf. v. 556, note. — οὐδέν qualifies the participle: it is strictly acc. of specif. and οὐδέν ἐκπλαγεῖσά σε means lit. *in no respect struck with panic fear of you*, i. e. *having no fear of you*.

1046. βουλεύσει πάλιν, *alter your resolve*: πάλιν βουλεύεσθαι seems to imply the reversal of a former resolve; αὖθις βουλεύεσθαι (Thuc. III. 36), merely the reopening of a question. For this force of πάλιν, see *Æsch. Theb.* 1043, μηδέ τῷ δόξῃ πάλιν, *and let none dream it will be otherwise*: Soph. *Phil.* 961, εἰ μὴ πάλιν | γνώμην μετοίσεις, *whether you will not reverse your judgment*.

1049. νεωστὶ: on these adverbs, see Blomfield, *glossar. ad Æsch. P. V.* 216. Such adverbs, when derived from nouns in η or α, end in ει, e. g. αὐτοβοεί: when from nouns in ος, they end in ι, e. g. νεωστὶ, ἀμοχθί. The final ι is generally short, but sometimes long.

1052. οὐ σοι μή: Monk reads οὐ γάρ σοι: Elmsley, οὐτοι σοι, observing that οὐ μή with the aor. subj. denies, οὐ μή with the fut. indic. prohibits. But at least three passages in the Greek dramatists violate this canon: (1) This; (2) Ar. *Ran.* 508, οὐ μή σ' ἐγὼ | περιόψομαι ἀπελθόντα, *I will not suffer you to go away*; (3) Soph. *O. C.* 176, οὐτοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων, | ὡ γέρον, ἀκοντά τις ἀξει, *no one shall ever lead you from these abodes, old man, against your will*. A similar instance in prose is Plat. *Crito*, p. 44, B, οἷον ἐγὼ οὐδένα μήποτε εύρησω, *such as there is no reason to expect that I shall ever find*. Goodwin (M. & T. 89, 1, Rem. 1) explains the construction of οὐ μή, both with aor. subj. and with fut. ind., by regarding the subj. as a relic of the common Homeric subj., and the fut. as having the force of an em-

phatic fut. with **οὐ**. Both in **οὐ μή ποιήσῃς** and in **οὐ μή ποιήσεις**, **οὐ μή** has the force of a strong single negative joined to a future. This explanation is not free from difficulties; but it is at least simpler than any other that has been put forward. To account for the two constructions of **οὐ μή** by two entirely different theories is surely unphilosophical.—**μεθέψομαι**, *never will I follow you*. The words are said to Chrysothemis as she turns to go; but, besides their literal sense, they imply, *I will never make you my guide*. Even if, in spite of your assumed indifference, you happen to be really anxious that I should adopt your principles of action, I will refuse. They are shadows, i. e. they lead to nothing sound or honest. And such a career should not even be commenced.

1054. **καὶ τὸ θηράσθαι**, κ. τ. λ., *since even to attempt an idle quest involves extreme folly*: **ἀνοίας** is gen. of the whole after **μέρος** understood: even to *enter* on the pursuit of those objects (quietness and prosperity) which seem precious to you. Cf. *Ant.* 92, **ἀρχὴν δὲ θηρᾶν οὐ πρέπει τάμήχανα**, *but it is not at all fitting to pursue impossibilities*.

1056, 1057. **φρόνει τοιαῦθ'**, *show it (your wisdom) thus*.—**βεβήκης**, *involved*. *Chor.* Why do not such as Chrysothemis learn piety from the birds of the air? *Their* instinct is always faithful to parents; and shall the daughter forget what is due to her father? But the guilty shall not long be unpunished. Echoes of earth among the dead carry this reproach to the careless Atreidæ: tell them that now, if ever, they should help their house; tell them that Electra, deserted by her sister, stands single-handed against two mortal foes. When will a truer daughter live? Thou, Electra, hast chosen to suffer, since it was not possible to be both dutiful and prudent. May I yet see thee triumphant; for I have found thee oppressed, indeed, yet prosperous, if true prosperity is to reverence Zeus.

1058. **οἰωνούς**: Cf. *Ar. Av.* 1355, **ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους | πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων, | δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν**, *whenever the parent stork rearing the young storks has trained them all to fly, the young must in turn support the parent*. Suidas gives the verb **ἀντιπελαργεῖν**, *to cherish parents in requital for their care*, **γηροβοσκεῖν**.

1059. **ἐσορώμενοι**: the middle voice is peculiar. Cf. *O. C.* 244, **οὐκ ἀλαοῖς προσορωμένα || ὅμμα σὸν ὅμμασιν**, *looking at you with eyes that are not blind*. Elsewhere **όράσθαι**, **εἰσοράσθαι**, &c., are always passive

in Attic. In Homer they are always deponent. Æschylus, indeed, often uses the middle voice where the active is usual: e. g. *P. V.* 43, *θρηνεῖσθαι*: *Theb.* 410, *προστέλλεται*: *Cho.* 144, *ἔξαυδώμενος*, &c. — *τροφᾶς*, κ. τ. λ., *caring for the nouris' ment* (*G.* 171, 2; *C.* 420; *H.* 576) *of those* (sc. *τούτων*) *from whom*, &c.

1061 – 1064. *δνασιν*, *support* (lit. *advantage*). — *ἐπ' ίσας*, *equally*. — *ούρανον*: in Homer, Themis is an Olympian deity (*Il.* XX. 4; XV. 87). Cf. *O. C.* 1381, *ἡ παλαιφατος | Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις, Justice, famed of old, sitting with Jove in council over his ancient laws.*

1065. *δαρὸν οὐκ ἀπόνητοι*, sc. *ἔσμεν*, *we are not long free from suffering*, i. e. we mortals do not long escape the vengeance of the gods for our violation of natural affection. The reflection was suggested by the disloyalty of Chrysothemis to her father, but applies more generally to the breach of other family ties, — of kinsmanship by Ægisthus, and of wifeship by Clytaemnestra.

1066. *χθονία...φάμα*, *thou Voice that comest to dead men beneath the earth*; cf. Æsch. *Cho.* 367, *ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης — δοῦπος ίκνεῖται*, *for the heavy thud of this double scourge reaches (to him)*, i. e. this sound of woe is finding its way to Agamemnon in the other world. Jebb also quotes v. 373, *τοῦτο διαμπερὲς οὐς | ίκεθ', ἀπερ τε βέλος*, and makes it mean, *this has struck sharply on the ear of the dead*; but we think it refers only to Electra, and should be rendered: *this strikes through my* (i. e. Electra's) *ear like a dart*. — *βροτοῖσι*, *dead men*, as opposed to *οι γῆς ξερθε δαίμονες*: this is the true explanation of *βροτοῖς* in Æsch. *Cho.* 122, *κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς | λέγω καλοῦσα πατέρα, and I, pouring out this holy water in honor of the dead, do say, invoking my sire*.

1069. *'Ατρείδαις* = *'Αγαμέμνονι*: so Æsch. *Cho.* 36, *τοὺς γᾶς νέρθεν*. — *ἀχόρευτα*, *unfitted for choral song*.

1070, 1071. *δτι...νοσεῖ*, *that already the affairs of their house are dis-eased*. — *τὰ μὲν ἐκ δόμων*, *virtually* = *τὰ ἐν δόμοις*: *ἐκ* denoting the quarter from which, if motion were in the case, the thing would come: *νοσεῖ + δῆ +*: the reading of the MSS. does not complete the metre, which requires — — (οἰωνούς, v. 1058). Various emendations have been offered, but Hermann's *δῆ* is at least unobjectionable. — *τὰ δὲ πρὸς τέκνων*, *and as respects the children*. — *διπλῇ φύλοπις*, κ. τ. λ., *discordant strife suffers them no more to blend in loving intercourse*

(lit. *is no longer equalized*), prevents harmony from being any longer possible. The meaning of the passage is, that the fortunes of the house, as involved in the great cause still pending, — the cause of Agamemnon against Ægisthus, — are at their lowest ebb. And in aggravation of this, the children of Agamemnon, who now more than ever should have been united against the usurper, are at feud among themselves.

1075. **τὸν ἀεὶ, κ. τ. λ.**, *Electra, evermore* (**τὸν ἀεὶ sc. χρόνον**) *in wretchedness, mourning for her father* (**πατρὸς στενάχουσα**). Thus the Scholiast, followed by Hermann, explains the reading of the MSS.

1078. **οὕτε τοῦ θανεῖν...έρινύν**, *not only improvident against death, but ready to welcome its gloom, when she shall have triumphed over the two-fold curse*, i. e. over Ægisthus and Clytaemnestra. Helen is called by Æsch. (*Ag.* 726) **νυμφόκλαυτος ἔρινύς** : and by Virg. (*AEn.* II. 573) *Troiae et patriæ communis erinys*.

1083 – 1085. **ζῶν κακῶς**, *by living basely*. — **πάγκλαυτον αἰώνα κοινόν**, *a life of tears and sympathy* (with the unavenged dead) : **κοινόν** expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution. See vv. 236 – 250, e. g. **μήτ' εἴ τῳ πρόσκειμαι χρηστῷ, | ξυνναίοιμ' εὔκηλος, γονέων — ἐκτίμους ισχουσα πτέρυγας, κ. τ. λ.** It is usual to understand by **αἰών κοινός** *that estate to which all must come*, viz. death. This seems a great straining of language ; nor is the idea suitable to Electra's case.

1087 – 1089. **τὸ μὴ καλόν, κ. τ. λ.** : the vulgate, **τὸ μὴ καλὸν καθοπλίσασα**, appears hopeless. I should conjecture (without injury to the tetrameter) **τὸ μὴ κατοκνεῖν, ἐλπίσασα**, *instead of hesitating* (lit. *so as not to hesitate*), *in the hope of winning two kinds of praise on one score, — the praise of prudence and the praise of shining piety*. For **τὸ μὴ κατοκνεῖν** instead of **ῶστε μὴ κατοκνεῖν**, see Æsch. *Ag.* 552 ; Madv. *Synt.* 156, 4. The clew to the correction of the text probably lies in perceiving that the words **σοφά τ' ἀρίστα τε παῖς κεκλήσθαι** represent what Electra did *not* attempt. The versions which have been given of **τὸ μὴ καλὸν καθοπλίσασα** proceed on a contrary assumption. Thus (1) Hermann : *having organized a (pious) crime, so as to win two things, &c.* ; (2) Dindorf and Valcknär, followed by Schneide-win and others : *having triumphed over guilt* (i. e. over Clyt. and Ægisth.) *so as to win two things, &c.* Hermann's version appears strained : Dindorf's is surely inadmissible, since **καθοπλίζειν** has no

such forced meaning. But, in fact, Electra did not seek — did not contrive — to be thought *both* cautious and dutiful. Throughout the play we are frequently reminded of the contrast between the heroine's uncalculating self-sacrifice and her sister's timid prudence. Electra made her choice once for all: Chrysotheinis wavered and temporized. See v. 345 (Electra to Chrys.), *choose between prudence and duty; you cannot combine them here*; and again, v. 1027, *I admire your prudence, but I hate your cowardice.* — φέρειν = φέρεσθαι.

1090. ζώης, κ. τ. λ., *may you live as much superior to these foes in power and wealth as now, &c.*: μοι is ethical dative.

1094–1097. μοίρα...βεβῶσαν, *not enjoying great good fortune.* — & δὲ μέγιστα, κ. τ. λ., *but as to the highest of existing ordinances* (lit. *which flourished as the highest*), *in-regard-to-these* (τῶνδε) *prospering excellently well* (φερομέναν δριστα), *through thy reverence for Zeus.* Outwardly, and in a worldly sense, Electra was μοίρα οὐκ ἐν ἐσθλῷ; but, in a higher sense, it was well with her. She had forfeited present comfort by resistance to Clytaemnestra; but she had secured a better happiness by obedience to Zeus.

1098–1383. *Enter ORESTES and PYLADES, followed by attendants with the urn supposed to contain the ashes of Orestes.* *Or.* Is this the palace of Ægisthus, to whom we bring news from Phocis? *Chor.* It is. *El.* Can it be that thou comest to confirm the report — *Or.* I know not of what “report” thou speakest. We bring the ashes of Orestes. *El.* Give me the urn, I pray thee, into my hands, that I may weep over the relics of all my hopes. Alas, my brother, that thou shouldest have returned to me thus! *Or.* Is it possible that I see the noble Electra? *El.* Yes, her who once bore the name. *Or.* Cruel, shameful wrongs that have worked this change! *El.* Thine is the first pity that they have won. *Or.* For mine is the nearest sympathy that they could find. *El.* Can it be that thou art an unknown kinsman? *Or.* Give back the urn, and thou shalt know all. *El.* O no, no! do not rob me of this, the last memorial of Orestes. *Or.* But it is not so; funeral urns are not for the living. *El.* *He* lives? *Or.* If I do. *El.* Thou art he? *Or.* Look at our father's signet-ring, and judge if I speak the truth. *El.* ὦ φίλτατον φῶς.

1099–1102. ξνθα, *whither.* — ξνθ' ὡκηκεν, *where he dwells.* — ἀλλ'... ἀξήμιος, *well then, you have come correctly and your guide is true* (lit. *blameless*): ὁ φράστας; cf. Xen. Cyr. V. 4, 40, φραστὴρ ὁδῶν, *guide for*

*the way; Aesch. Suppl. 486, ὁπάονας δὲ φράστοράς τ' ἐγχωρίων | ξύπεμψον, send with us servants and guides for the country.*

1103. **τίς...άν**: the question here is merely rhetorical. The protasis is understood. For the repetition of the **άν** (G. 212, 2; C. 622; H. 873, a).

1104. **ποθεινήν**: the Chorus of course understand **ποθεινήν Κλυταμνήστρᾳ καὶ Αἰγίσθῳ**. This and **τὸν ἀγχιστὸν** in the next line are instances of the dramatic irony in which Sophocles excelled.

1105. **τὸν ἀγχιστόν γε**, i. e. **τοῖς ξσω**, in the meaning of the Chorus, unconscious that Electra is **ἀγχιστη** to the new arrival. Compare Soph. *Ai.* 743, where, with similar unconscious irony, the Chorus say of Ajax, *οἴχεται* (which means only *he is gone out*, but is true in another sense, *he is dead*). And for intentional irony of the same kind, Aesch. *Ag.* 883, where Clytaemnestra invites Agamemnon to enter the house : *εὐθὺς γενέσθω πορφυρόστρωτος πόρος, ἐς δῶμ' ἀελπτον ὡς ἀν ἡγῆται Δίκη, let the way at once be covered with purple tapestry that Justice may conduct him* (i. e. ostensibly) *to the home he little hoped to see; but with the sinister meaning, such a home as he little thinks to find.*

1106. **ἴθ', ὡ γύναι**: the disguised Orestes addresses Electra with small ceremony or courtesy — **ἴθ', ὡ γύναι, δήλωσον εἰσελθοῦσ'** — **οὐκ οἶδα τὴν σὴν κληδόν'**, &c., — thereby well supporting his character of a **Φωκεὺς ξένος**, who could not be expected to infer from Electra's forlorn appearance and mean dress (v. 191) that she was a daughter of the house. He scarcely notices the vague remark of the Chorus that Electra is **ἀγχιστη τοῖς ξσω**.

1108. **οὐ δή ποθ', κ. τ. λ.**, *it cannot be, that* (implying a fear that it is so) *bringing sure proofs of the report we have heard?*

1111. **Στρόφιος**; cf. v. 45, note: the Pædagogus, when in his character of messenger he brings the first news of the occurrence, announces himself as coming from *Phanoteus* (v. 670). Orestes, arriving later with the supposed remains, announces himself as coming from *Strophius*. For it was the part of Clytaemnestra's friend Phanoteus to despatch speedy tidings of the joyful event. But it was the part of Agamemnon's friend Strophius to see that the last honors were rendered to the dead, and to send the ashes for interment in Argive soil. — **ἀγγεῖλαι**, *bring tidings of*, &c., as if in ignorance that earlier tidings had already been received, — another device to pre-

clude suspicion, by making the message from Strophius appear independent of that from Phanoteus.

1114. κομίζομεν φέροντες, *we convey home*: φέροντες, bringing them to Mycenæ: κομίζοντες, *carrying them with care*. Cf. Eur. *Andr.* 1264, *νεκρὸν κομίζων τὸνδε καὶ κρύψας χθονί*.

1115, 1116. τοῦτ' ἔκειν' ἥδη σαφὲς, *this is that now clear*, i. e. *clearly now these are his* (Orestes's) *remains*; cf. v. 1178. Some editors read τοῦτ' ἔκειν'· ἥδη σαφὲς | πρόχειρον, κ. τ. λ. But τοῦτ' ἔκεινο, without anything added to soften its abruptness, is a homely colloquialism.—πρόχειρον...δέρκομαι, *my burden* (of woe) *it seems I see at hand*: ἄχθος, the urn carried by one of the attendants. Electra asks that it may be placed in her hands, not with any notion of its being heavy, but with an allusion to the other meaning, *a sorrow*.

1117, 1118. κακῶν is gen. after κλάεις, and not after τι (G. 173; C. 429; H. 577; Cur. 422, Obs.). — τόδ'...στέγον, *know that this urn covers his remains*: στέγον is the participle used in the sense of the infinitive.

1122–1125. κλαύσω: aor. subj. after δπως.—όμοῦ ξὺν τῇδε σποδῷ, *together with this dust*. — ἐπαιτεῖται, *requests*: one MS. gives ἀπαιτεῖται, *claims*. Whichever reading is taken, the middle voice is an ἀπαξ λεγόμενον. — πρὸς αἵματος φύσιν = οὖσα πρὸς αἵματος κατὰ φύσιν, i. e. *being akin by birth*.

1126. ὁ φιλτάτου, κ. τ. λ.: Electra's lament turns upon two topics: first (vv. 1126–1142), that Orestes should have died in a strange land. Better, she says, that he had been destroyed by Clytæmnestra; then he would at least have received funeral rites at his sister's hands. Secondly (vv. 1143 ff.), she mourns the frustration of the hopes in which she reared him.

1127. ψυχῆς...λοιπόν: the sense of v. 1126 is complete in itself: *O relic of the man dearest to me on earth, last relic of my brother's life..* — ἀπ' ἐλπίδων, *in a manner how contrary to my hopes*, i. e. *not with those hopes wherewith I sent thee forth have I received thee home*: ἀπ' ἐλπίδων can scarcely mean anything but *contrary to my hopes*; cf. ἀπὸ δόξης, ἀπὸ γνώμης, κ. τ. λ. The difficulty is to explain οὐχ ὠνπερ: it seems best to suppose that οὐχ αἰσπερ has become οὐχ ὠνπερ by an irregular attraction to ἐλπίδων.

1130. λαμπρόν, *a bright young life*; cf. Thuc. VI. 54, γενομένου δὲ ... ὥρᾳ ἡλικίας λαμπροῦ, *but (Harmodius) being at the period of brilliant* •

*youth.* Cf. v. 685, *εἰσῆλθε λαμπρὸς* (Orestes at the Pythian games), where the sense is more general, *a brilliant form.*

1131–1133. *ώς ὥφελον, κ. τ. λ.*, *would that I had died, before having stolen with these hands, I sent, &c.* : **κλέψασα** is nominative, as referring to subject of **ώφελον**. Cf. Eur. *Phœn.* 488, *ἔξῆλθον ἔξω τῆσδ' ἐκών αὐτὸς χθονός...* | *ώστ' αὐτὸς ἀρχειν, I myself of my own accord withdrew from this land,...* so that *I myself might have the government.* — **κάνασσασθαι φόνου, and rescued you from murder:** the verb is forcible, meaning properly to *recover* what has actually been lost; e. g. Herod. III. 65 (Cambyses exhorting his Persians to retrieve the empire from the usurper Smerdis, a Mede), *μὴ ἀνασωσαμένοισι δὲ τὴν ἀρχὴν, μηδὲ ἐπιχειρήσασι ἀνασώξειν, τὰ ἐναντία τούτοισι ἀρέομαι ὑμῖν γενέσθαι, if you do not recover the empire, nor attempt to save it, then I pray that the opposite of these things may come upon you.*

1134. **δπως...ἔκεισο...ήμέρᾳ**, *that you had lain dead upon that day*; cf. *O. T.* 1389, *ἴν' ἦν τυφλός τε καὶ κλύων μηδέν, that I might have been both blind and deaf:* ib. 1392, *ώς ἔδειξα μήποτε, κ. τ. λ., that I had never shown, &c.* : *Æsch. P. V.* 766, *τι δῆτ'...ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ οἴτρας δπως τῶν πάντων πόνων | ἀπηλλάγην, why did I not hurl myself from this rock that I might have been freed from all my pains?* It has been usual to render **ἴνα**, **δπως**, when construed with past tenses of the indic., *in which case*; but that, in these instances also, they were regarded as final conjunctions (*in order that*) is shown by the fact that **μή** and not **οὐ** was used with them: e. g. *O. T.* 1389, just quoted. Cf. *G.* 216, 3; *M. & T.* 44, 3; *C.* 624, d; *H.* 742.

1138, 1139. **κούτ'...ἔκόσμησ'**, *and I, ill-fated one, have not with loving hands bathed thy body and prepared thee for the obsequies:* **λουτροῖς**; the first thing done when a person died was to put an obol in the mouth to pay the ferryman of the dark river; the next thing, to wash the corpse and lay it out: Lucian *περὶ πένθους*, c. II.

1140. **ἀθλιον βάρος**, sc. **τὰ ὀστέα**: *Il. XXIV.* 791,

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ  
πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα  
ὸστέα λευκὰ λέγοντο κασίγνητοι θ' ἔταροί τε  
... καὶ τά γε χρυσεῖν ἐς λάρνακα θῆκαν ἐλόντες, κ. τ. λ.

“First on the burning mass, as far as spread  
The range of fire, they poured the ruddy wine  
And quenched the flames; his brethren then and friends  
Weeping, the hot tears flowing down their cheeks,

Collected from the pile the whitened bones.  
These in a golden casket they enclosed." — DERBY.

Cf. Virg. *AEn.* VI. 226, *Postquam collapsi cineres et flamma quievit, Reliquias vino et bibulam lavere favillam Ossaque lecta cado texit Coryneus aeno.*

1143 – 1148. **τροφῆς** (G. 173, 3 ; C. 429, e ; H. 592 ; Cur. 427). — οὐτε...φλος, *for you were never dearer to your mother than to me* (lit. *never the dear child of your, &c.*). It is curious to compare with this the corresponding passage in *Æschylus*, *Cho.* 736 – 744. There it is the **τροφός** who dwells, with the minuteness of a professional nurse, on the trouble which her young charge had given her: here it is the sister who dwells fondly on the **γλυκὺς πόνος** which she had taken for her brother. — **οἱ κατ' οἰκον** = **οἱ οἰκέται**. — **ἀλλ' ἐγὼ τροφός**, sc. **ἡν.** — **ἐγὼ δέ, and I, too, was ever known to you by the name of sister**: the idea of the passage (1145 – 8) is that Electra was at the same time both **τροφός** and **ἀδελφή** to Orestes.

1149 – 1152. **ἐκλελοιπε**, *has vanished*. — **τέθνηκ' ἐγὼ σοι**: Hermann follows Erfurdt in giving **τέθνηκ' ἐγώ**. **σὺ φροῦδος αὐτὸς εἰ θανών**. He declares that the dative of the pronoun, however understood, "intolerabili languore foedat hunc locum." But if only we write **σοι** in place of **σοι**, **τέθνηκ' ἐγὼ σοι** may well mean, *I am dead to you* (in my relation to you): i. e. the chapter of my life in which you bore a part is closed.

1153, 1154. **μαλνεται...άμήτωρ**, *and the mother who is no mother is wild with joy*. — **ἥς**, *about whom*, with **φήμας προύπεμπες**; cf. v. 317, *τοῦ κασιγνήτου τί φῆς* (gen. as the object of thought; C. 413, R. VII.): **ἥς** at the same time depends, though less immediately, on **τιμωρός**, making the addition of **αὐτῆς** unnecessary.

1157. **έξαφελετο**, *has wrested away*, a strong word; cf. *Od. XXII.* 443, *θειωμέναι ξίφεσιν τανυήκεσιν, εἰς δὲ κε πασέων | ψυχὰς ἔξαφέλησθε, strike them with the long swords until you have wrested away the life from all.*

1158, 1159. **ῳδε** refers to the fact that she held the urn in her hands: v. 1129. — **σκιὰν ἀνωφελῆ**, *the idle vestige of a life*.

1160, 1161. **μοι** is dat. of disadvantage with **οἴμοι**. — **δέμας**; properly the *living* body, **σῶμα** being the corpse. Sophocles frequently uses **δέμας** of a corpse: e. g. vv. 57, 756, *Ant.* 205, &c.

1162, 1163. **δεινοτάτας** agrees with **κελεύθους**, which refers to the journey of the ashes from Crisa to Mycenæ; cf. vv. 1142, 759.

1165, 1166. τοιγάρ τὸ δέξαι, κ. τ. λ. : cf. *Romeo and Juliet*, Act V. Sc. 3 : —

“I will still stay with thee,  
And never from this palace of dim night  
Depart again : here, here will I remain  
With worms that are thy chambermaids ; O, here  
Will I set up my everlasting rest,  
And shake the yoke of inauspicious stars  
From this world-wearied flesh.”

— τὴν μηδὲν (sc. οὐσαν) ἐσ τὸ μηδέν, *being nothing into nothingness*, or, as Plumptre aptly paraphrases it, “*ashes to ashes*.”

1168. μετέχον τῶν Ἰσων, *I had share for share with thee* : μετέχειν τῶν Ἰσων was the regular phrase for civic equality.

1169. μὴ πολείπεσθαι : this mode of writing the words seems preferable to μάπολείπεσθαι, on the general principle that the vowel η appears never to have suffered crasis except in the case of the article (e. g. ἀλήθεια, τάγρα) : cf. v. 314, note.

1171. φρόνει = σωφρόνει, *be prudent* ; cf. *Trach.* 312, ἐπεὶ νιν τῶνδε πλεῖστον φύκτισα | βλέπουσ', δσωπερ καὶ φρονεῖν οἶδεν μόνη, *since I, beholding her, pitied her above the rest, inasmuch as she alone knows how to be prudent*.

1173. πᾶσιν γάρ, κ. τ. λ. : Bergk was the first critic who maintained this verse to be interpolated from Euripides. Dindorf places it in brackets, and Wunder even omits it from the text. I can see no reason to doubt its genuineness. Is it to be rejected because it is a mere platitude ? It is a commonplace of the same level as those which the Chorus has been delivering throughout the play (e. g. vv. 990 – 1, 1015 – 16). Or is it to be rejected as suspiciously Euripidean ? The sentiment can scarcely be regarded as the exclusive property of Euripides. And the words ὥστε μὴ λίαν στένε would form an abrupt and harsh conclusion.

1174. ποι λόγων ἀμηχανῶν, *whither, at a loss for words*.

1176 – 1178. τι δ' ξοχες ἀλγος ; *what sorrow troubled (lit. held) thee ?*  
— ἦ σόν : Orestes, sustaining his part as a Φωκεὺς ξένος, pretends that the mention of Electra's name by the Chorus had given him the first intimation of her identity. — κλεινόν, here, perhaps, in its strict sense, *much talked of, famed* ; cf. *Ant.* 622, κλεινὸν ἔπος (*celeberrima sententia*) : *Phil.* 575, δδ' ξοθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε, *Philoc-*

*tetes, of whom you have heard so much. — τόδ'...ἔχον, this is that person, and full of ill beside.* Two uses of **καὶ μάλα** must be distinguished : 1. where the **καὶ** = *and*, as it certainly does here : cf. vv. 1454–5, *πάρεστ' ἀρ' ἡμῖν...μαθεῖν*; *πάρεστι δῆτα, καὶ μάλ' ἀγηλος θέα* : 2. where the **καὶ** = *even*, and **καὶ μάλα** = *vel maxime* : e. g. Xen. *Cyr.* VI. I. 36.

1179. **οἵμοι ταλαινης** : the adjective agrees, I think, with **συμφορᾶς**. For the syntax of the noun (G. 173, 3 ; C. 429, e ; H. 592 ; Cur. 427). Others understand **οἵμοι σοῦ ταλαινης** (*ἔνεκα*) *τῆσδε συμφορᾶς*. — **ἄρα** : Hermann (*præfat. ad O. C.*) maintains that **ἄρα** is always an “*exclamatoria interrogatio.*” The interrogative force is not, however, recognizable in such passages as this or *Ai.* 979, *ἄμοι βαρεῖας ἄρα τῆς ἐμῆς τύχης, alas, then, for my cruel fate!* It seems truer, therefore, to say with Ellendt that in expressions of indignation or surprise **ἄρα** is sometimes merely a stronger **ἄρα**.

1180–1182. **οὐ δή ποτ'**, *yet you do not* = Ger. *doch nicht* (Wunder *ad loc.*) : the interrogation is given by the tone of voice. — **σῶμ', form.** — **κύθέως, and godlessly.** — **οὗτοι ποτ' ἄλλην, κ. τ. λ., stranger, you pity no one else but me**, i. e. I am precisely the person to whom such expressions of pity are appropriate : as the Schol. says, *ἢτοι τὰ δύσφημα ταῦτα ἀ λέγεις ἐμοὶ καὶ οὐκ ἄλλω τινὶ ἀρμόζει.* Electra means, “*You are right ; this is all true ; though I do not quite know to what I am indebted for such condolences from a stranger.*” — **ἢ μέ :** **ἢ μέ** would be wrong here, since there is a true emphasis on the notion of the first person.

1183. **τροφῆς, mode of life, = διαίτης, βίου** ; cf. *Ai.* 497, *νόμιζε κάμε...δουλίαν ἔξειν τροφήν, consider me also...that I shall endure a life of slavery.*

1184. **τί μοι, why, I ask, μοι being ethical dative.** **ἐπισκοπεῖν** never governs a dative.

1186. **ἐν τῷ διέγνως, κ. τ. λ., in what that has been said have you discerned, &c.** Electra's question turns upon the **τῶν ἐμῶν** in the line before : *Your troubles ? How can you have been made aware of them by what has passed ?* Orestes, who is beginning to lead up to the disclosure, replies, *By seeing you afflicted, — the first hint that their interests are identical.*

1187. **σέ** : but Hermann, Dindorf, and others, **σε.** Where there is a distinct emphasis, it is always proper to write **σέ** and not **σε.** — **ἐμπρέπουσαν, conspicuous.**

1188. ὁρᾶς γε, *you see* (at this moment) *but few of my woes*: if you could witness my treatment when I am in the presence of Clytaemnestra and Aegisthus, you could better estimate the full wretchedness of my lot.

1191. τοῖς τοῦ; *with whose* (lit. *with the (murderers) of whom*)? — πόθεν, κ. τ. λ., *from what quarter have you hinted this crime?* i. e. whither points this hint of crime? cf. *Trach.* 704, πόθεν γὰρ ἀν ποτ', ἀντὶ τοῦ, θυησκων ὁ θὴρ | ἐμοὶ παρέσχ' εὔνοιαν; *for whence at all and for what did the dying Centaur show his good-will to me?*

1192. εἴτα, *besides*; cf. *Ar. Ran.* 21, εἰτ' οὐχ ὕβρις ταῦτ' ἔστι καὶ πολλὴ τρυφή; *besides, is not this insolence and great conceit?*

1193. ἀνάγκη προτρέπει, *impels you with this necessity*, interferes with your freedom *by* such constraint, viz. δουλεύειν τοῖς φονεῦσι. Schneidewin understands: *Consigns you to this necessity, drives you into it*; comparing *Il. VI.* 336, ἦμην ἐν θαλάμῳ...ἔθελον δ' ἀχεῖ προτραπέσθαι, *I was sitting in my chamber...but I wished to give way to grief.* But the active προτρέπειν, though used with εἰς, ἐπὶ, or πρός and accus., is never found with the simple dative. Soph. often uses it in the sense, not merely of *impelling*, but of *compelling*, e. g. *Ant.* 270, δος πάντας ἔσ, κ. τ. λ.

1194. οὐδὲν ἔξιστοι, *she does nothing like a mother*, i. e. she in no wise supports the name.

1195. χερσὶν...λύμῃ; *by open violence, or by privation?* χερσὶν, violent ill usage, such as is hinted at in v. 637, &c.: λύμη βίου, such hardships as Electra describes in vv. 190 ff. ὥδε μὲν | ἀεικεῖ σὺν στολῇ, | κεναῖς δ' ἀμφίσταμαι τραπέζαις. Cf. v. 1091, where χειρὶ καὶ πλούτῳ (superiority in force and in material prosperity) answer to χερσὶ καὶ λύμαις here.

1200. νῦν ξέθι, *know then.* — ποτέ, *ever.*

1201. τοῖσι σοῖς: Erfurdt, who has been followed by Schneidewin, reads τοῖς ξέσοις with one MS., on the ground that logical sequence requires it. But they overlook the antithesis between ἐποικτείρας and ἀλγῶν: *You are the only person who has ever expressed pity for my sorrows. Yes, for I am the only person who has ever felt it.* Orestes leads up to the disclosure by intimating more and more clearly the identity of *her* interests with *his*.

1202 - 1205. οὐ δῆ ποθ', *it cannot be that.* — τὸ τῶνδ' εὔνουν πάρα = αἵδε πάρεισιν εὔνοι. — τόδ' ἀγγος: *it was necessary to dispose*

somehow of the urn, as it would have been in Electra's way when the moment arrived for an embrace (v. 1226). The occasion is artistically improved into a fresh display of the sister's affection for the memory of her brother. — *vūv*, now, i. e. in the next place, as the next preliminary: not *igitur*, though the quantity of *vūv* does not preclude that sense: see v. 616, note.

1207, 1208. *πιθοῦ*, *obey*: not *πείθου*; see v. 1015, note. — *πρὸς γενείου*; cf. *Æsch. Theb.* 528, —

βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνήρ·  
στείχει δ' ἰουλος ἄρτι διὰ παρηδῶν,  
ώρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ,

(thus speaks)      "half man, half boy,  
The fair-faced scion of a mountain mother,  
The manly down, luxuriant, bushy, sprouts  
Full from his blooming cheek." — **BLACKIE.**

Cf. *Il. VIII.* 371 (Thetis supplicating Zeus), —

ἢ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου  
λισσομένη τιμῆσαι Ἀχιλῆα πτολίπορθον,

"who hath kissed his knees and touched  
His beard caressingly, and prayed that he  
Would crown the overthrower of walled towns,  
Achilles, with great honor." — **BRYANT.**

1209, 1210. *οὐ φημ' ἔάσειν*, *I cannot consent to it*; cf. *Phil.* 817, NE. *ποῖ μεθῶ*; *ΦΙ.* *μέθεις ποτέ*. NE. *οὐ φημ' ἔάσειν*. NE. *Whither shall I let thee go?* PH. *Let me go at last.* NE. *I cannot permit it.* — **σέθειν**: for the genitive (G. 173; C. 429, e; H. 592; Cur. 427) cf. Eur. *Or.* 1029, *ὦ μέλεος ἥβης σῆς, Ὁρέστα, καὶ πότμου | θανάτου τὸν ἀώρου, O Orestes! wretched because of thy youth, thy fate, and thy untimely death.*

1210. *τῆς σῆς...ταφῆς* = *τοῦ σε θάπτειν*, not *hoc sepulchro tuo* (the urn), as Brunck interprets. The ashes of Orestes had been sent, *ὅπως πατρώας τύμβον ἐκλάχοι χθονός* (v. 760); and Electra hopes that the performance of *that* office at least may be left to her, since she had not been permitted *λουτροῖς* (*αὐτὸν*) *κοσμεῖν*, v. 1139.

1213, 1214. *οὐ σοι*, not *οὐδὲ σοι*, since the real emphasis is on **προσήκει**: *it is not right* (for any one) *to speak of Orestes as dead*. For other instances of the non-emphatic **σοι** in an emphatic place, see v. 525, *σοι πρόσχημ' ἀει*: *O. T.* 800, *καὶ σοι, γύναι, τάληθὲς ἔξερῶ*,

*and to thee, lady, I will declare the truth.* Where this word stands first in a verse, it is in all cases accented. — οὗτως, κ. τ. λ. : Electra understands οὐ σοι προσήκει as if it had been οὐ σοὶ προσήκει, — Orestes having used a tone of voice which left the true emphasis purposely ambiguous. *Is it for others, rather than for me, she asks, to use this language of lamentation? Will the dead reject the tribute of my grief?* — ἀτιμος, not ἀναξία, as the Schol. says : ἀτιμός εἴμι τοῦ τεθν. = ἀτιμάζομαι πρὸς τοῦ τεθν., *am I held in such dishonor by the dead?* For the syntax of the genitive (G. 176, 2 ; C. 434, R. XV. ; H. 582, a).

1215. τοῦτο δ' οὐχὶ σόν, *this is naught of thine; this urn contains nothing in which you have an interest.*

1217. πλὴν λόγῳ γ' ἡσκημένον, *except by artifice of speech:* from this phrase Electra infers merely that the urn is a sham, not that Orestes is not dead ; and she therefore asks, *where is the tomb?*

1220. ὦ παῖ : in her agitation, Electra drops the more formal mode of address, ὦ ξένε, which she had hitherto used. παῖς sometimes = *adolescens* : e. g. *Phil.* 1072, δοῦ ἐστὶν ἡμιῶν ναυκράτωρ ὁ παῖς, *this youth is the commander of our ship.* Her early responsibilities, and the grave self-reliance which circumstances had imposed upon her from childhood, had taught Electra to use this elderly tone even where it was not actually appropriate.

1223. σφραγίδα, *seal.* In the *Choephorœ*, the identity of Orestes is established by three tokens : 1. The lock of hair of the same shade as Electra's (v. 166) ; 2. The footprints tallying with hers (v. 197) ; 3. The tunic which Electra had embroidered for her brother (v. 224). Euripides, in his *Electra* (vv. 513 – 546), subjects these contrivances to a singular critique. In a long dialogue Electra and the πρέσβυς discuss the value of such evidence. Electra points out, 1. That persons not related to each other may have hair of the same color ; 2. That a brother's foot is likely to be larger than his sister's ; 3. That when Orestes left home, she was too young to work a tunic for him, and that at all events it could scarcely fit him now. Euripides himself invents, as the decisive mark, a scar over the eyebrow (v. 572), left on Orestes by a fall in childhood, when he and Electra were chasing a fawn.

1224. ὦ φίλτατον φῶς : so *Phil.* 530, ὦ φίλτατον μὲν ἡμαρ, θδιστος δ' ἀνήρ, *O day most welcome, O man most agreeable!* Contrast with this v. 201, ὦ πασᾶν κείνα πλέον ἀμέρα ἐλθοῦσ' ἔχθιστα δή μοι.

1225. ὁ φθέγμα, *O voice*, i. e. is this a *present* and *living* Orestes? no more the exiled brother who spoke to me only in *φῆμαι* (v. 1115), — no more the dead Orestes who seemed to have come back to me, *σποδὸς καὶ σκιὰ ἀνωφελής* (v. 1159). Cf. *Ai.* 14, ὁ φθέγμ' Ἀθάνας, *O voice of Athene*; *O. C.* 863, ὁ φθέγμ' ἀναιδὲς, ή σὺ γὰρ ψαύσεις ἐμοῦ; *O shameless voice, for will you touch me?* *Phil.* 234, ὁ φίλτατον φώνημα, *O accents most cherished!* — *μηκέτ' ἀλλοθεν πύθη, no longer, elsewhere, ask this question*; cf. *O. C.* 1265, *καὶ μαρτυρῶ κάκιστος ἥκειν· τάμα μὴ ἔτι ἀλλων πύθη, and I testify that I, the worst of men, have come; seek not to know my state from others.*

1228–1230. *μηχανᾶσι μέν, κ. τ. λ., in stratagem once dead, and now by that stratagem saved*: *σεσωσμένον*, landed clear of the dangers which beset his return to Mycenæ — since the fiction of his death (*μηχανή*) had lulled Clyt. and Eg. into fancied security. But, though *σεσωσμένον* is thus more than *ζῶντα*, the poet also avails himself of the familiar antithesis between *θανεῖν* and *σώζεσθαι* (*to be kept alive*). The same pregnant use of *σώζω* is found in v. 59, *δταν λόγῳ θανὼν | ἔργοισι σωθῶ* (i. e. not merely *save my life*, but *establish my fortunes*). Cf. *Ai.* 690 (where he hints at his coming death), *ἔγὼ γὰρ εἰμ' ἔκεισ'* *δποι πορευτέον·...καὶ τάχ' ἀν μ' ἵσως | πύθοισθε, κεὶ νῦν δυστυχῶ, σεσωσμένον, for I go there where I must take my way, and, though I am now unfortunate, you may soon hear that all is well with me* (i. e. that I have found an escape from my troubles, where the irony gains point from the usual contrast between *τεθνηκῶς* and *σεσωσμένος*). — *ἐπὶ συμφορᾶς, at thy (happy) fortunes.*

1233. γοναὶ *σωμάτων*, *κ. τ. λ., O offspring of persons* (lit. *forms*) *most dear to me*, or, as Jebb paraphrases it, *O thou dear to me above all the children of men*: Eur. *Ion*, 1261, *ὁ ταυρόμορφον δύμα...πατρός, O bull-faced visage of my father, &c.* : H. F. 910, *ὁ λευκὰ γήρᾳ σώματα, O forms white with age!* Ar. *Eq.* 421, *ὁ δεξιώτατον κρέας, O most clever flesh!* (comic).

1234. ἀρτίως, *you are freshly come*: a few moments since I was the forlorn sister, heart-sick with long waiting for her brother; but one bright instant has cancelled years of trial.

1235. εἴδεθ' οὖς ἔχρηζετε, *you have seen those whom you longed* (to see): Electra had said, v. 171, *ἀεὶ μὲν γὰρ ποθεῖ, | ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.*

1236. σῆγ' ἔχουσα, *in silence*; so *Phil.* 258, *γελῶσι σῆγ' ἔχοντες,*

*they silently laugh: Eur. Hec. 532, σῆγα πᾶς ἔστω λεώς, let all the people remain silent.*

1238. "Αρτεμιν: cf. v. 626, where Clytaemnestra says scoffingly ἀλλ' οὐ μὰ τὴν δέσποιναν "Αρτεμιν, i. e. now by thy favorite goddess. Cf. Æsch. *Suppl.* 136,

ἐπιδέτω Διὸς κόρα,  
ἔχουσα σέμν' ἐνώπι' "Αρτεμις·  
παντὶ δὲ σθένει διωγμοῖς  
ἀσφαλής ἀδμῆτος ἀδμῆτα  
δύσιος γενέσθω.

" may She,  
The unstained child of Zeus, on me look down.  
Our Artemis, who guards  
The consecrated walls,  
And with all strength, tho' hunted down, uncaught,  
May she, the virgin, me, a virgin, free." — PLUMPTRE.

1241. περισσὸν ἄχθος, *women, a useless burden of the ground, forever moping in the house.* — ἐνδον δν ἀει: cf. *O. C.* 344, where Oedipus, describing the effeminacy of the Egyptian males, says: κατ' οἰκον οἰκουροῦσιν ὥστε παρθένοι, *they stay at home like virgins.*

1243. δρα...γυναιξίν, *now indeed, at least observe, how even among the women: γέ μὲν δή;* cf. *Trach.* 484, ἐπει γε μὲν δὴ πάντ' ἐπιστασαι λόγον, *since now, at least, you know the whole story.* — "Αρης, *the spirit of combat;* cf. Æsch. *Ag.* 76, δ τε γὰρ νεαρὸς μυελὸς στέρνων | ἐντὸς ἀνάσσων | ισόπρεσβυς, "Αρης δ' οὐκ ἐν λ χώρᾳ, *for the marrow of youth bounding within the breast becomes like that of age, and Mars (i. e. martial vigor) no longer holds his place;* or, as Plumptre gives it in his rhymed choruses: —

"Weak our strength, like that of boy;  
Youth's life blood, in its bounding joy,  
For deeds of might is like to age,  
And knows not yet war's heritage."

Cf. also Æsch. *Suppl.* 729, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' "Αρης, *a forsaken woman is nothing, Mars is not in us.*

1246 – 1250. ἀνέφελον...κακόν, *you have referred to our ill that no cloud can obscure, that is in never be done away, nor ever forgotten, such as was ours.* No exact parallel for this use of ἐπιβάλλω can be found; but βάλλω, ρίπτω, &c., are often used of dropping hasty or chance words: e. g. Eur. *Alc.* 679, ἀγαν γ' ὑβρίζεις καὶ νεανίας λόγους | ρίπτων ἐς ἡμᾶς οὐ βαλῶν οὕτως ἀπει, *you are too insolent, and hurling at us hasty words of*

*youth you shall not, having cast them thus, depart: Herod. VII. 13, ἀεικέστερα ἀπορρίψαι ἔπεα, threw out words more unbecoming: Aesch. P. V. 953, τοιάδ' ἐκρίπτων ἔπη, hurling out such words. — λησόμενον is middle form with passive sense.*

1251, 1252. *παρουσία* = *τὰ παρόντα*, *the actual occasion*: Lat. *Cum res ipsa feret*. — *φράζῃ*, *prompts*: cf. *All's Well that Ends Well*, Act I. Sc. 2, ...his honor, Clock to itself, knew the true minute when Exception bid him speak.

1253, 1254. *ὁ πᾶς χρόνος*, *all time*, not *every time* (*πᾶς τις χρόνος*). — *παρών*, with *πρέποι*, *would be opportune and meet*, referring to *παρουσία* (*opportunities*).

1257 – 1259. *σώζου*, *remember*; see v. 993, note. — *μακράν*: the phrase *μακράν λέγειν* does not occur elsewhere, but always the more accurate expression *μακράν τείνειν* or *ἐκτείνειν*, e. g. Aesch. *Ag.* 899, *μακράν γὰρ ἐξέτεινας* (see Paley *ad loc.*).

1260 – 1262. *τις...λόγων*; *who then, since you are here, could reasonably, at least as you enjoin, substitute silence for words?* *λόγων* is genitive of price: cf. Aesch. *P. V.* 987, *τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν...οὐκ ἀν ἀλλάξαιμ' ἔγώ, I would not exchange my misery for the servitude.* Madv. 65, a. It is possible, though less natural, to join *σιγὰν λόγων*, *silence from words*: cf. Eur. *Med.* 81, *ἡσύχαζε καὶ σίγα λόγους, and be silent about these words.*

1264. *τότ' εἶδες, κ. τ. λ.* : Orestes feels the reproach unconsciously conveyed in *ἀέλπτως*. He hastens to assure his sister that his return had been delayed only until Apollo should give the word. This conception of the avenger as awaiting in exile the divine command to act, and then promptly obeying the signal, does not appear so distinctly in the other dramatists. Aeschylus represents Orestes as driven into hesitating action by the reiterated menaces of the god. In Euripides, the divine agency is kept altogether in the background. But Sophocles has placed the retribution of which Orestes was the agent not merely under the sanction, but under the direct supervision of Apollo Katharsios.

1266. *ἐπόρισεν*: *ἐπώρσε*, the old reading, is against the metre, and probably a gloss on *ἐπώτρυναν*. Hermann observes that the equivalents given by Hesychius for *ἐπούρισεν*, viz. *ώρμησεν, ἀπέπεμψεν*, look as if he had been thinking of this passage; but *ἐπούρισεν* too would injure the metre. Dindorf gives *ἐπόρισεν*, which I adopt.

1269. δαιμόνιον, κ. τ. λ., *I regard this as divine*; cf. Xen. *Mem.* I. 3. 5, διαίτη δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ἢ χρώμενος ἀν τις, εἰ μή τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι, *he trained both body and mind to a manner of life that any one employing, unless there were some divine (hindrance), might live courageously and securely.*

1273, 1274. Ιώ...φανήναι, *O thou, who hast deigned, after these dreary years, thus to appear to me in a way most welcome*: ὄδόν is acc. of kindred noun with **φανήναι** (G. 159; C. 477; H. 547; Cur. 400, a; Madv. 26, 4).

1276. τί μὴ ποιήσω; *what am I not to do?* ποιήσω is a deliberative subj. (G. 256; C. 647, d; H. 720, c; Cur. 511; Madv. 121).

1278. μεθέσθαι, i. e. ὥστε μεθέσθαι αὐτῆς, epexegetic infin., *so that I must lose it*: μεθίημι τι, *I allow to go from me*: μεθίεμαί τινος, *I take my hand off*.

1279. ἦ...ἰδών, *verily I should be angry at even seeing this in others*. Orestes means to say that not only he will not rob her of this joy, but he will be enraged if he sees any one else trying to deprive her of it. The condition of the apodosis θυμοίμην is in the participle.

1280. ξυναινεῖς; *do you accede to my wish* (that we should part no more)? Not, I think, as Schneidewin interprets, *Do you approve my plan of vengeance?* They have not come to *business* yet: that begins at v. 1288.

1283. ξσχον δργάν, κ. τ. λ., *I wretched kept my passion voiceless, even hearing (the report of his death) without a cry.* Plumptre thus elegantly renders it:

“Then I was dumb in passionate distress,  
Nor cried I, as I heard.”

Various ingenious renderings have been offered for the lacuna before ξσχον; but none of them are very satisfactory. It is not easy to mend Sophocles's rents: the patches are usually unsightly, and in this place, at least, it is better to leave it untouched.

1287. ἀσ...λαθοίμαν, *which I never could have forgotten even in miseries*, i. e. even if our undertaking should fail, and the future prove less bright than I now hope, it will still be cheered by the memory of to-day — ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον.

1288–1383. The second division of the ἐπεισόδιον τρίτον. Orestes now recalls Electra to serious consultation. — *Or.* This is no time to dwell upon our wrongs: instruct me how I can best secure our

revenge. And when Pylades and I enter the house, let Clytaemnestra discern no joy in thy face. — *El.* Brother, all things shall be ordered as thou wishest ; all my joy is from thee. As to our mother, fear not : she and I seldom meet smilingly, and now my tears of joy have had no time to dry. Thou knowest that Ægisthus is absent : command what thou wilt, and rely on my obedience. — (*Enter the Pædagogus.*) *Pædag.* Are you weary of your lives, that you prate thus at the very doors ? It is well that I have stood sentinel, or your plans would have gone before you into the house. And now, Orestes, to work — all is safe ; everything favors you. — *El.* Brother, who is this ? — *Or.* Dost thou not remember in whose charge I was sent to Phocis ? — *El.* (*to the Pædag.*). O thou who alone hast saved our house, was it thou who didst sentence me to despair, — thou, conscious of the happy truth ? Welcome, father, — a true father to us, — in one day most hated and most loved ! — *Pædag.* It is enough : we will speak hereafter of many things ; now is the hour to act. Clytaemnestra is alone ; — no man is in the house ; but if ye tarry, a harder struggle awaits you. — *Or.* Pylades, we will enter, saluting the shrines of my father's gods. — *El.* Apollo the Destroyer, hear and aid !

1289. *καὶ μήτε μήτηρ* : it is possible that this is an allusion to the treatment of the subject by some other dramatist, who made Electra pronounce at this point a vindictive and lengthy speech. Such a speech has, in fact, been put in her mouth by Euripides ; but not at such a moment as to arrest the progress of the action (Eur. *El.* 907 ff.). Compare the well-known satire in the *Phœnissæ* on the *Septem c. Thebas* (751). It is possible that in Soph. *Ant.* 223 a covert criticism of the same kind is intended.

1290, 1291. *κτῆσιν* ; cf. v. 960 : Æsch. *Eum.* 728, *'Αργεῖος ἀνὴρ αὐθις, ἔν τε χρήμασιν | οἰκεῖ πατρώις, moreover he is an Argive man and enjoys ancestral wealth.* The Æschylean Orestes candidly admits that pecuniary embarrassment was among his motives for an action which he considered questionable : *Cho.* 292, *θεοῦ τ' ἐφετμαλ, καὶ πατρὸς πένθος μέγα, — καὶ πρὸς, πιέζει χρημάτων ἀχηνία, both the commands of God and great sorrow for my sire and besides a lack of wealth presses me. ἀντλεῖ, exhausts. — ἐκχεῖ...διασπέρει, now in prodigal expense, now in lavish waste : ἐκχεῖ seems to denote profuse outlay on particular objects, διασπέρει μάτην, aimless waste.*

1292. *χρόνου καιρόν*, *the story might debar you from observing measure in its length*: for *καιρός*, see v. 31, note. In the expression *χρόνου καιρός*, *temporis modus*, each word has its distinct and precise meaning.

1296–1298. *οὗτω δ'*, sc. *ποίει*, supplied from *σήμαινε*, v. 1294. — *νῷν* refers to Orestes and Pylades. — *μάτην* = *ψευδῶς*.

1301–1303. *ἀλλά*, *well then*. — *καὶ τούμδον ἔσται τῆδ'*, *my conduct also shall conform to this*; cf. Ar. *Nub.* 356, *εἴπερ τινὶ καλλώφ, | οὐρανομήκη φήξατε κάμοι φωνήν*, *if for any other, utter for me also a voice reaching to heaven*; *O. T.* 165. Cf. v. 309. — *κούκ ἐμάς* = *καὶ οὐκ ἔξ ἐμαυτῆς*.

1304. *κούδ' ἀν σε...βραχύ* = *καὶ οὐδὲ βραχύ σε λυπήσασα ..δεξαίμην ἀν*, κ. τ. λ., *and not even, by annoying you a little, would I be willing*, &c. : for *οὐδὲ* thus separated from the word to which it immediately belongs, cf. *Il. I.* 354, *νῦν δ' οὐδὲ με τυτθὸν ἔτισεν* = *οὐδὲ τυτθὸν ἔτισε με*.

1305. *οὐ γάρ, κ. τ. λ.*, *I would not, for any gain to myself, says Electra, cause you a moment's annoyance; for that would ill promote our fortunes at this crisis* (lit. *for I could ill serve our present (favoring) deity*). One would rather have expected — *for you are dearer to me than myself*. But Electra has now been recalled from transport to action. Orestes is no longer merely the restored brother — he is the divinely accredited agent of that vengeance which has been the purpose of both their lives. Perfect obedience and loyalty are due to him. But they are due under a sanction even more solemn than that of natural affection ; he claims them as the *καθαρτῆς πρὸς θεῶν ὡρμημένος* (v. 70).

1307. *τάνθένδε* = *τὰ ἐκ δόμων* : *quæ hic sunt*. Others understand : *the next move*, — *what is to be done next*. It is true that *τούνθένδε* seems *invariably* to have meant *the sequel* : see *O. T.* 1267 : *Phil.* 895 : Eur. *El.* 618, 639, etc. But *τάνθένδε* means *either*, 1. *the sequel*, like *τούνθένδε* : e. g. Eur. *Suppl.* 560, *θάψαι δὸς ἡμῖν — ή δῆλα τάνθένδ'* — *εἰμι καὶ θάψω βίᾳ, permit us to bury them, or the sequel is plain, I will go and bury them by force* : or, 2. *things here* : e. g. Eur. *Bacch.* 48, *ἔς δ' ἀλλην χθόνα, | τάνθένδε θέμενος εὖ, μεταστήσω πόδα, but having arranged matters here satisfactorily I will emigrate to another land*.

1308. *Αἴγισθος* : according to the original plan (v. 41) the Pædagogus was to have collected information in the house on all such matters, and to have communicated it to Orestes and Pylades on their arrival. But the intended interview is anticipated by Electra's com-

munication, as the Pædagogus had been in the house since his entry with Clytaemnestra (vv. 802, 929).

1309. **δείσης...ως**: verbs of *fearing* are sometimes followed by **ως** or **ὅπως**, like verbs of *thinking*: cf. Eur. *Heracl.* 248, *μὴ τρέσης ὅπως σέ τις | σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ*, *have no fear that any one will forcibly remove you and these children from this altar*: *Xen. Cyr.* VI. 2. 30, *μὴ δείσητε ως οὐχ ἡδέως καθευδήσετε*, *have no fear that your sleep will not be sweet*. For the future indic. **ὅψεται** after **ως** instead of **μή** or **ὅπως μή** (*M. & T.* 46, *N.* 6; *C.* 624, b; *H.* 743, a; *Madv.* 124, b, 2).

1310. **κάρα** = **πρόσωπον**: *O. C.* 285, *μηδέ μου κάρα | τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσης*, *nor beholding my marred countenance, dishonor me*: on the other hand, **ὄμμα** sometimes = **πρόσωπον**: *O. T.* 999, *τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν, most sweet is it to see the faces of parents*.

1311. **ἐντέτηκε**, *has eaten into me*: cf. v. 240, note on **πρόσκειμαι**. The classical usage of the word was generally in this *bad* sense.

1313–1315. **ἔγω**, taken closely with **ἥτις**, is forcible; cf. v. 566, **ώς ἔγὼ κλύω**, note. — **ἔσειδον**: Electra perhaps said **θανόντα εἰσιδεῖν Ὁρέστην**, since she had held in her hands the urn supposed to contain his mortal remains: v. 1129, *νῦν μὲν γὰρ οὐδὲν δυτα βαστάξω χεροῖν*.

1319, 1320. **ώς**, **κ. τ. λ.**, “Command me,” says Electra, “to take any part, however perilous, in this enterprise: (no part which you can assign to me can be more arduous than that which I had already resolved to take, if you did not come;) *since (ώς, quoniam) if left solitary, I would have secured one of two things* (lit. *I would not have failed in both things*) — *to save myself nobly, or nobly perish*. Cf. v. 1019. — **οὐκ δν δνοῖν**: cf. *Thuc.* I. 33, *μηδὲ δνοῖν φθάσαι ἀμάρτωσιν — ή κακῶσαι ήμᾶς, ή σφᾶς αὐτοὺς βεβαιώσασθαι, and that they may not fail to secure one of two things, either to injure us or to establish themselves*: *Dem. Fals. Legat.* p. 388, *δνοῖν χρησίμουν, κ. τ. λ.*: where see Mr. Shilleto’s note: — “In an *affirmative* sentence we must say ‘to fail in one of two things’; but in a *negative*, ‘not to fail in both things’ obviously implies ‘to succeed in one or the other.’”

1322, 1324. **σιγᾶν...χωροῦντος**: these words are usually given to Orestes. The Scholiast however remarks: — *τινὲς τὸν χορόν φασι λέγειν ταῦτα*; and it is usually the Chorus who call attention to the approach of a new comer. Besides, the effect of the rebuke

which the Pædagogus administers to Electra and Orestes would be injured by so recent an instance of caution on the part of the latter. — ὡς...χωροῦντος, since *I hear some one of those within moving as if to depart*: τῶν is gen. of the whole after τινός understood with which the participle agrees. For ὡς with ἐπ' ἔξοδῳ, cf. *Trach.* 531, θροεῖ | ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἔξοδῳ, (the stranger) speaks with the captive girls as if to depart. — εἰσιτ', ὁ ξένοι: Electra now invites Orestes and Pylades to enter the house, couching the invitation in terms significant to them, but of merely conventional import to any one who may overhear her words in leaving the palace. — ἀλλως, especially.

1325. δόμων ἀπώσαιτο: the thought expressed here is: “mournful relics such as no relative could refuse to receive, though the welcome be a sad one:” but secondarily, a nemesis which cannot be driven from the doors, and which will prove a dire visitant. The sinister *εἰρωνεία* may be illustrated from Clytaennestra’s welcome of Agamemnon (*Ag.* 881–887): from the speech of Ajax to Tecmessa (*Ai.* 684–692): and from the dialogue between Neoptolemus and Philoctetes (*Phil.* 776–784).

1326. ὁ πλεῖστα μῶροι: the faithful old servant scolds Electra and Orestes as if they were still children, — still subject to their παιδαγωγούς. Orestes, from long habit, takes the scolding as a matter of course; but Electra, who does not recognize their mentor, is surprised: — τίς οὐτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον. — The freedom of speech which Athenian custom permitted to slaves was a point of contrast between Athens and Rome. Euripides, indeed, says (*Phœn.* 392), δούλου τόδε εἶπας, μὴ λέγειν ἀ τις φρονεῖ, *this you have said about a slave, that he should not speak his thoughts.* But if Athenian slaves were expected to disguise their sentiments, they were not required to restrain their tongues; cf. Dem. *Phil.* III. p. 111, καὶ πολλοὺς ἀντιστοιχούς τοι παρ' ὑμῖν μετὰ πλείονος ἔξουσίας ὃ τι βούλονται λέγοντας ή πολίτας ἐν ἐντοις τῶν ἀλλων πόλεων, and any one can see many of the servants among us declaring their wishes with more freedom than the citizens in some of the other states. Plutarch (*de Garrul.* c. 18), after telling a story to illustrate the reticence of Roman slaves, says: — οὐτως μὲν Ἡρακλεῖδος οἰκέτης. ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότῃ σκάπτων ἐφ' οἷς γεγόνασιν αἱ διαλύσεις, *thus is it with the Roman servant, but the Attic will go on digging while he tells his master the articles of the last treaty.*

1327, 1328. *πότερα...ἢ, have you no regard for your life, or, &c.* — *νοῦς, prudence*: the idea is, have you *discarded* prudence: — or am I to conclude that you never had any?

1329. *οὐ παρ' αὐτοῖς, standing, not on the brink of dangers, but in the midst and worst of them: παρὰ κακοῖς, — close alongside of, — on the verge of, — about to enter upon.* The sense of *παρά* with the *accus.* in similar phrases is not precisely the same. With the *accus.*, it means *during*, and denotes that the crisis has actually set in.

1331 – 1333. *σταθμοῖσι* is local dative. — *τὰ δρώμενα, your plans*, all that you have in hand (cf. v. 85). Your plans, he says, would have been overheard and reported in the house long before you made your appearance; you would have found the enemy forewarned and fore-armed.

1334. *νῦν δ'...ἔγώ, but as it is, I have provided for this* (lit. *I have put caution before this*): *τῶνδε* is governed by the force of the preposition in composition. This use of *νῦν* in contrasting the actual case with a supposed case is very frequent in Soph.: e. g. *O. T.* 985, *νῦν δ', ἐπεὶ | ξῆ, πᾶσ' ἀνάγκη, but as it is, since she is living, there is every necessity, &c.*: ib. 1512, *νῦν δὲ τοῦτ' εὔχεσθέ μοι, but as it is, do you utter this prayer for me: O. C.* 273, *νῦν δ' οὐδὲν εἶδὼς ίκέμην ίν' ίκέμην, but as it is, I have come where I am in utter ignorance.*

1339, 1340. *πῶς...μοι; in what state then will I find matters if I go in?* (lit. *how then do matters from thence stand for me going in?*) — *ὑπάρχει...τινα, for no one happens to know you.*

1344. *τελουμένων, when the end comes* (lit. *when (our plans) are being executed*); cf. Eur. *Andr.* 998, *τελουμένων δὲ Δελφῖς εἰσεται πέτρα, but when it is done, the Delphic rock shall know.* For the participle in the genit. absolute, without a subject, cf. *Il. XV.* 190, *ἥτοι ἔγών ἔλαχον πολιὴν ἀλα ναιέμεν αἰεὶ | παλλομένων, when lots were cast, it became indeed my lot ever to occupy the hoary sea:* Thuc. I. 116, *Περικλῆς ὤχετο...ἔσαγγελθέντων δτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέονται, Pericles started...when it was reported that Phoenician ships were sailing against them.* Cf. the Latin *audito, cognito, edicto, petitio.*

1345. *καὶ τὰ μὴ καλῶς, even those things that are not well, — even the joy of Clytaemnestra, unnatural and wicked in itself, is favorable to your enterprise.* By this hint alone the Pædagogus answers the question, *χαίρουσιν οὖν τούτοισιν*, while at the same time he reassures Orestes. — For *καλῶς οὖχει* used in two different senses cf. vv. 790, 1.

1347. οὐδέ γ', κ. τ. λ., *no, I cannot form an idea* (lit. *I cannot even bring (a conjecture) into my mind*). Not only, οὐ ξυνίημι, *it does not strike me*, but I have not even a glimmering consciousness of having seen the face before. With εἰς θυμὸν φέρειν, cf. the English, “it is borne in upon me.” The phrase εἰς θυμὸν βάλλειν (*O. T.* 975), *to lay up in one's mind*, resembles εἰς θυμὸν φέρειν only in form.

1349. ποιφ : τίνι would have implied merely that Electra did not remember the *individual*; ποιφ implies that, for the moment, she does not even comprehend what *occasion* is referred to. And accordingly, Orestes proceeds to speak of it more explicitly : — οὐ τὸ Φωκέων πέδον, κ. τ. λ. Electra's thoughts are still so bewildered by the shock of sudden joy, that she has no consciousness for anything but the present. She is puzzled and confused by a sudden allusion to an incident in the past; although that incident is one of which she had been accustomed to speak repeatedly (e. g. vv. 297, 601, 1133–5, etc.). — τὸ Φωκέων : as a rule, the *attributive* genitive has the article, when the substantive of which it is the attributive has the article : e. g. τὸ τῆς ἀρετῆς κάλλος (but ἀρετῆς κάλλος). When, however, the attributive genitive is a proper name, the article may be omitted : e. g. Herod. II. 106, 'Ο Αἰγύπτου βασιλεύς. And θεοί, βροτοί, etc., are privileged in the same way : e. g. *Ai.* 118, ἡ θεῶν ισχύς, *ib.* v. 664, ἡ βροτῶν παροιμία. And on the other hand, in poetry the article is sometimes found with the attributive genitive only : e. g. *O. T.* 1529, πρὶν ἀν | τέρμα τοῦ βίου περάσῃ, *before he shall pass the boundary of life*. — πέδον : the accus., without εἰς or πρός, after verbs of *motion to*, is poetical : *O. C.* 643, δόμους στείχειν ἐμούς : *Eur. Med.* 5, πύργους γῆς ἐπλευσ' Ἰωλκίας : *Alc.* 457, δυναίμαν δέ σε πέμψαι φάος : v. 893, ἥλθον...τάφον. Cf. *G.* 162; *C.* 472, g; *H.* 551; *Cur.* 406; *Madv.* 28, a, 2.

1352. προσηῦρον, *I found a true ally* (lit. *I found a loyal acquisition*) : πρός in προσηῦρον representing the notion of *gain*. The word is rare in good Greek, προσεπεξευρίσκω or προσεξευρίσκω being preferred.

1353. μή μ' ἔλεγχε, *do not question me*: this is not, of course, an expression of impatience, but merely a way of saying : rest satisfied that such is the fact.

1356. κᾶμ' : the Pædagogus saved Orestes from murder, and Electra from the calamity of losing her brother.

1357. ξχων : ἔμοι has been conjectured ; but the hands were so

commonly apostrophized in Greek poetry, that ω φλιταται χεῖρες would sound as familiar to Greek ears as ω φλιτατον κάρα, and so the transition to addressing the person *directly* would not appear harsh. Cf. *Phil.* 1004, ω χεῖρες, ολα πάσχετ', *O hands, how you suffer!* *Trach.* 1090, ω φίλοι βραχίονες, *O my dear arms!*

1358. ποδῶν ὑπηρέτημα, *O thou whose feet did most pleasant service.*

1359. Έληθες = έλάνθανες; cf. v. 222, οὐ λάθει (Dor. for λήθει) μέ δργά: *O. T.* 1323, λήθεις: *Phil.* 207, λάθει: *Ant.* 532, λήθουσα. *Æsch.* (*Ag.* 39) has the Homeric λήθομαι = λανθάνομαι. — οὐδ' έφαντες, sc. τὴν ἀλήθειαν τῶν πραχθέντων. It is not true that φαίνω is ever used for φαίνομαι. There are three places where it has been usual so to take it: (1) *Æsch. Ag.* 101, τοτὲ δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ' | ἐλπὶς ἀμύνει φροντίδ' ἀπληστον, but again, by reason of the sacrifices, *hope shedding a mild light averts insatiate care*, where φαίνοντα = *giving light*, — a metaphor suggested by v. 92, οὐρανομήκης | λαμπὰς ἀνίσχει, *flame rises high as heaven*: (2) *Eur. El.* 1233, ἀλλ' οὐδε δόμων ὑπὲρ ἀκροτάτων | φαίνοντο τινες δαίμονες, but *yonder above the topmost dwellings some deities shed a radiance* (said of the bright appearing of the Dioscuri): (3) *Theocr. II.* 11, ἀλλὰ, Σελάνα, | φαῖνε καλόν, but, *Selene, give a fair light.*

1360. ξργ' έχων, *possessed of facts*, as we say, i. e. knowing them; cf. *Ant.* 9, έχεις τι κείσθηκουσας, *do you know and have you heard anything.*

1361. πατέρα: the rhythm is peculiar; but the emphasis and pause on πάτερ help it out. A tribrach in the 3d place is rare, and when it is used, the verse should have both cæsuras: e. g. *Eur. Tro.* 497, πέπλων λάκισμ|άτ αδόκ|ίμ ολβ|ίοις ξχεῖν.

1362, 1363. Ισθι...κάφιλησ', *but know that you especially of men I loathed and loved, &c.*: Electra might well have hated him (*ἥχθηρα*), not because he had the misfortune of being *κακάγγελος*, but because (when acting his part to Clytæmnestra) he had spoken of his tidings as *happy* news (v. 666, σοι φέρων ἥκω λόγους|ήδεις); and had shown vexation when Clytæmnestra did not at once rejoice (v. 772, μάτην ἄρ' ἡμεῖς, ως ξοικεν, *ἥκομεν*).

1364. τοὺς ἐν μέσῳ λόγους, *the history of the past* (lit. *the intermediate topics*), i. e. topics referring to the interval since we last met; cf. *O. C.* 583, τὰ λοισθὶ αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ | ἡ λῆστιν Ισχεις ἡ δι' οὐδενὸς ποιεῖ, *you crave the last needs of mortality* (i. e. burial rites); but for its present needs you have no memory, or else no care: where τὰ ἐν

**μέσω** = the things of the interval between this present time and your death.

1365. **ἴσαι**, *just as many*; cf. *Ant.* 142, ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις | ταχθέντες ἴσοι πρὸς ἴσους, *for seven captains arrayed against seven gates, equals against equals*: *Eur. I. A.* 262, but more usually with ἀριθμὸν or ἀριθμῷ added, e. g. *Eur. Suppl.* 661, *ἴσους ἀριθμόν*.

1367. **σφῶν** = **νῶν** in v. 1297, *Orestes* and *Pylades*. — **ἴννέπω γε**, *I warn you at least*, i. e. whether you choose to take my advice or not. Hermann, followed by Wunder and Schneidewin, reads **ἴννέπω γά**, “*quia γε neque si ad ίννέπω neque si ad σφῶν* referatur tolerabilem sensum præbet.” Cf. *Phil.* 1293 (*Neoptolemus* has restored the bow to *Philoctetes*, and *Odysseus* is entering his protest in the name of the Greeks at Troy), **ἐγὼ δ' ἀπανδῶ γ', ὡς θεοὶ ξυνίστορες, and I** (as I can do nothing else) *protest against it, as the gods are my witnesses*. — **τοῖν παρεστάτοιν, who stand here**.

1370. **τούτοις** refers to **ἀνδρῶν** in v. 1369, the servants of the establishment, who, according to the *Pædagogus*, are now busied out of doors: **ἄλλοι τούτων σοφώτεροι** means the body-guard of *Ægisthus*, who, as an unpopular usurper, would not venture far from home without such an escort.

1371. **ἄλλοισι**, with **πλεοσιν**, = *more than these besides*.

1372, 1373. **λόγων**, gen. of quality or characteristic (C. 440) with **εἴη τοῦργον**, and expresses the thought: *this work admits of no more words* (lit. *this work — if you do your duty — would be a matter of no more protracted words at all*). Madv. (54, b) calls it a descriptive gen. **οὐδέν** is acc. of specification. Cf. v. 1491: *Plat. Apol.* p. 28 A, **ώς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, that I am not unjust towards the indictment of Meletus seems to me to involve no protracted defence: *Eur. Andr.* 551, **οὐ γὰρ,...** | **σχολῆς τόδ' ἔργον, for this is not a matter of leisure**.**

1374. **χωρεῖν** depends on **ἔργον ἔστι** (*opus est*), supplied from **τοῦργον**. — **πατρῶα**: cf. v. 411, **ὡς θεοὶ πατρῶοι, συγγένεσθέ γ' ἄλλὰ νῦν**. — **ἔδη, statues**: it is clear that the proper meaning of **ἔδος** was, *an image of a god placed in a small shrine*. Thus *Dionys Halicarn.* (I. 47) uses **ἔδη** to translate the Roman *penates*: **τοὺς δὲ ἄλλους παῖδας Αἰνειας παραλαβὼν καὶ τὸν πατέρα καὶ τὰ ἔδη, but Æneas seizing the rest of the sons, and the father, and the penates**. Compare *Ilium in Italiam portans victosque penates*.

1375. πρόπυλα : the Homeric πρόθυρον, *vestibulum*, in which images of the gods were placed, e. g. that of Cybele, Hermes, Artemis, and of Apollo προστατήριος, v. 637. To this custom refers Æsch. *Ag.* 502, σεμνοὶ τε θάκοι δαίμονές τ’ ἀντήλιαι, and *holy judgment seats and deities that face the sun.*

1378. ἀφ' ὧν ἔχοιμι, *with what offerings I had.* — προστην takes the accusative *σε* since προστην = ἵκνούμην ; cf. v. 911, note on πρὸς θεούς.

1379. Δύκειε ; cf. v. 7, note ; v. 655. — ἐξ οἵων ἔχω, *with such vows as I can make.* — Brunck : *cum verbis, quæ sola habeo* ; but ἐξ οἵων ἔχω seems rather to mean that she mentally promises to Apollo such offerings as she can make.

1383. τάπιτίμια τῆς δυστεβείας, *the penalties of impiety.*

1384 – 1397. This is the στάσιμον τρίτον ; cf. v. 473, note. *Chor.* The Erinyes, the patient sleuth-hounds on the track of guilt, have all but come up with their prey. Already the avenger has passed under the roof that shelters the murderer ; and Hermes son of Maia leads him, shrouding the deed in darkness to the end.

1384. προνέμεται, *moves forward* ; the word is well chosen to express a gradual and regular advance towards an appointed end : προνέμεσθαι is lit. *to graze onwards*, i. e. to move forward as cattle do in grazing. The middle is not found elsewhere.

1385. δυσέριστον = δύσμαχον ; it cannot mean *the blood of unholy strife*, though Liddell and Scott thus render it ; for that is precisely what the Chorus did not think it : nor could the verbal δυσέριστον = δύσερις. — αἷμα φυσῶν : cf. Eur. *I. T.* 288, ἡ δ' ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον | πτεροῖς ἐρέσσει, but *she (the Fury) breathing from her garments fire and murder rows with her wings.*

1386. δωμάτων ὑπόστεγοι, *beneath the roofs of the palace* ; the genitive depends on στέγη in ὑπόστεγος.

1387. κύνες : Æsch. *Cho.* 1043, σαφῶς γὰρ αἴδε μητρὸς ἔγκοτοι κύνες, *for these are evidently the vengeful hounds of my mother.*

1390. τούμδον...δνειρον : the sanguine presentiment expressed at vv. 473 ff. : εἰ μὴ γὰρ παράφρων μάντις ἔφυν, ...εἰσιν ἀ πρόμαντις Δίκα, κ. τ. λ. : cf. v. 495. — φρενῶν : the attributive genitive goes closely with δνειρον, forming one compound notion, and τούμδον φρενῶν δνειρον may be translated, *my presentiment* : cf. *Od. XIV.* 197, ἐμὰ κήδεα θυμοῦ, *my mental cares* : Soph. *Ant.* 793, νεῖκος ἀνδρῶν ξύναιμον, *strife*

of kindred. — **αἰωρούμενον**, in suspense: Thuc. II. 8, *ἢ τε ἀλλη Ἑλλὰς μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων, and the rest of Greece was in suspense on account of the conflict of the leading states.*

1392. ἐνέρων δολιόπους ἀρωγός: Plumptre renders it: “*the suble-paced avenger of the dead*”: **δολιόπους**; as the oracle had enjoined: cf. v. 37.

1393. **ἀρχαιόπλουτα**: the epithet reminds us that Orestes has not only to avenge blood, but to eject the usurper.

1394. **νεακόνητον**, bearing in his hands keen death. Comp. Tennyson’s *Dream of Fair Women*: *The bright death quiver’d at the victim’s throat*: **νεακόνητον**, Doric for **νεηκόνητον**, *newly whetted* (ἀκονάω, to whet). Cf. *Ai.* 820, *σιδηροβρῶτι θηγάνη νεηκονής, newly whetted on the steel-consuming whetstone*. Two possible objections to the word require notice: 1. As regards metre (although the rejectors of **νεακόνητον** have not, as far as I know, raised this difficulty). In the strophe, v. 1385, the 2d syllable of **μετάδρομοι** *might* be long, but to all appearance is actually short, **μετάδρομοι** | **κάκων** || **πάνουργη** | **μάτων** | forming a dochmiac dimeter (see *Metres*, v. 1240). Now the 2d syllable of **νεακόνητον** can only be long. We have therefore to suppose an iambic tripodia, **νεακ** | **όνητ** | **όν αῖμ** ||, substituted for the *first* dochmiac metre. It does not seem improbable, however, that, where a syllable in the strophe, though actually short, was potentially long (or *vice versa*), the antistrophe had the benefit of the doubt. Compare, for instance, vv. 1246 and 1266. In v. 1246 **ἄνεφελὸν** *might*, by epic prosody, be **ἄνεφελον**; and on the strength of this possibility we have in v. 1266 **τὰς πάρος ἔτι**. 2. It may be objected that **νεακόνητον αῖμα** is an impossible expression. But it should be remembered, in the first place, that Greek lyric poetry tolerated extreme boldness and even confusion of metaphor. In the next place, the tragic sense of **αῖμα** was complex: e. g. *Aesch. Cho.* 918, *ἐπεὶ δὲ πολλῶν αἰμάτων ἐπήκρισε* | *τλήμων Ὀρέστης*, *but since the unfortunate Orestes has reached the furthest point in many deeds of blood*: *Eur. Phæn.* 1503, *τρισσὰ φέρουσα τάδ’ αἷματα σύγγονα*, *bearing these three kindred corpses*. The strict meaning of **νεακόνητον αῖμα** is, *a deed of blood for which the courage has been freshly whetted*; cf. *τεθηγμένος*. The remark of the old grammarians that Sophocles used **αῖμα** for a *sword* was absurd enough to have discredited **νεακόνητον**. Dind. and Herm. read **νεοκόνητον**, *lately slain*, and comp. *Eur. El.* 1172, *νεοφόνοις ἐν αἷμασιν*. To

*νεοκόνητον* there are two objections : 1. *The form.* Verbal adjectives in *-tos* are formed from the tense root of the 1 aor. pass. by adding *-tos* and dropping the augment : e. g. *ἐτιμήθην*, *τιμη-τός*, *ἡρέθην*, *αἰρετός*. If *καίνω* had a 1 aor. pass. it would be *ἐκάνθην*, and the adj. would be *νεόκαντος* : cf. *νεόρραντος* (*βαίνω*). 2. *The sense.* How can Orestes be said to have *newly shed blood* on his hands, while he is still advancing to the deed (*παράγεται*) ? The case is not mended by reading (*ὡστε*) *ἔχειν* : since, clearly, the verse ought to describe some *actual* circumstance of the avenger's advent. In this short ode all is preparation and suspense. An expression that asked us to conceive the crisis as past would be misplaced. No artist, in painting the calm before a storm, would introduce wet grass or riven trees.

1396. 'Ερμῆς : Electra had already invoked him to take his part in the vengeance : cf. v. 111. As *Πομπαῖος* he ushers in Orestes, — even as, afterwards, he conducted him from Delphi to Athens, *Eum.* 90,

'Ερμῆ, φύλασσε, κάρτα δ' ὃν ἐπώνυμος  
Πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν  
ἰκέτην.

“O Hermes, guard him ; true to that thy name  
Be thou his Guide, true shepherd of this man,  
Who comes to me as suppliant.” — PLUMPTRE.

— δόλον σκότῳ κρύψας, *darkly hiding his cunning* ; for Hermes was the god of stratagems : *Od. XIX.* 394,

Αὐτόλυκον  
δις ἀνθρώπους ἐκέκαστο  
κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν  
'Ερμείας,  
“Autolycus  
who excelled  
All men in craft and oaths ; such was the gift  
Conferred on him by Hermes.” — BRYANT.

Cf. *Phil.* 133, 'Ερμῆς θ' ὁ πέμπων Δόλιος ἡγήσαιτο νῦν, and may the messenger *Mercury, the God of wiles*, be our guide.

1398–1510. This is the *ἔξοδος*, = μέρος δλον τραγωδίας μεθ' δ οὐκ ἔστι χοροῦ μέλος, Arist. *Poet.* 12. 25. (*Enter ELECTRA as ἐξάγγελος from the house*, vv. 1398–1441.) *El.* The deed is being done ; let us wait and listen. *Chor.* What are they about ? *El.* *She* is busied with the urn, and *they* stand close beside her. (*CLYTÆMNESTRA's shrieks are heard from within.* *Enter ORESTES with a reeking sword*, v.

1422.) *El.* Has she died? *Or.* Your mother will never vex you more... *Chor.* Hush, Ægisthus comes. *El.* (to ORESTES and PYLADES). Back into the house! *Chor.* Screen yourselves in the vestibule. *Or.* Fear not; we shall succeed. *El.* Leave the reception of Ægisthus to me. (ORESTES and PYLADES quit the stage by the middle door of the palace. Enter ÆGISTHUS, v. 1442.)

1399. πρόσμενε: the juxtaposition of *ῳ γυναικες...* πρόσμενε is authorized by a common Greek idiom: e. g. Ar. *Pax*, 383, εἰπέ μοι, τί πάσχετ’ ὄνδρες; tell me, what do you men suffer? Dem. *Phil.* I. p. 43, ή βούλεσθε, εἰπέ μοι, περιβότες αὐτῶν πυνθάνεσθαι; or do you wish, tell me, going about to inquire of these?

1400. ή μέν, she, i. e. Clytaemnestra: Electra never speaks of her mother, except in such expressions as ξὺν τῇ ταλαινῃ μητρί — μήτηρ ἀμήτωρ, &c.

1401. κοσμεῖ, dresses — the urn, by wrapping it in the coverings which were removed only just before interment: see *Il. XXIII. 252,*

ἐτάροι ἐνηέος ὁστέα λευκὰ  
ἄλλεγον ἐσ χρυσέην φιάλην καὶ δίπλακα δημόν,  
ἐν κλισίησι δὲ θέντες ἐανῷ λιτὶ κάλυψαν,

“Gathered the white bones of their gentle friend,  
And laid them in a golden vase, wrapped round  
With caul a double fold. Within the tents  
They placed them softly, wrapped in delicate lawn.” — BRYANT.

The *fat* (δημόν) answered the purpose of the unguents used in later times. Ib. XXIV. 793,

ὁστέα λευκὰ λέγοντο . . .  
καὶ τά γε χρυσείην ἐσ λάρνακα θῆκαν ἐλόντες,  
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσι.  
αἴψα δ’ ἄρ’ ἐσ κοίλην κάπετον θέσαν,

“searched  
For the white bones,  
they gathered them  
And placed them in a golden urn. O'er this  
They drew a covering of soft purple robes,  
And laid it in a hollow grave.” — BRYANT.

1404. αἰαῖ, κ. τ. λ.: in the *Choëphoræ* Ægisthus is the first to meet his doom. The Chorus tell him that he will find the messengers from Phocis in the house. He leaves the stage, and presently his dying shriek is heard (v. 854). The interior of the palace is then disclosed. Orestes, rushing to the γυναικῶν, meets Clytaemnestra

leaving it ; she sees the corpse of Ægisthus, and recognizes Orestes. A dialogue follows, till, with the words *ἔκανες δν ού χρή, καλ τὸ μὴ χρεῶν πάθε, you slew one whom you ought not, and so suffer what you ought not* (to suffer), Orestes despatches her. Thus the fate of Clytæmnestra is prominent in Æschylus, — the fate of Ægisthus in Sophocles. In the *Electra* of Euripides, the death of Ægisthus (killed by Orestes at a distance from the scene of the play) is reported by a messenger (vv. 774 – 858). Clytæmnestra is slain in the herdsman's cottage by Electra and Orestes. The Chorus remain on the stage, and hear her dying shrieks (vv. 1165 – 67).

1406. **βοῶ τις** : for this sinister meaning of **τις**, cf. *AI.* 1138, *MEN.* *τοῦτ' εἰς ἀνίαν τούπος ἔρχεται τινί, this word is likely to be mischief to some one* (i. e. *σοί*) ; *Ant.* 751, *AI.* *ηδ' οὖν θανεῖται, καλ θανοῦσ' ολεῖ τινά, she then will die, and, dying, will destroy some one*, i. e. *έμε*.

1407. **δύστανος** : the word expresses, not sympathy with Clytæmnestra, but merely agitation ; cf. v. 902 (Chrysothemis describing her joy at finding a trace of Orestes), *κεύθεται τάλαιν' ως εἶδον, ἔμπατει τι μοι | ψυχῆ σύνηθες δύμα.*

1409. **Αἴγισθε** : the Æschylean Clytæmnestra calls on the name of Ægisthus with like passion, — at the sight of his corpse: *οὔμοι, τέθνηκας, φίλτατ' Αἴγισθου βία.* Both dramatists have contrived that her guilty love should declare itself in the hour of her punishment.

1410. **μάλ' αὖ, again, and loudly** : in **μάλ' αὖ — μάλ' — αὖτις — μάλα** merely renders the **αὖ** more emphatic: e. g. *ἄμοι, μάλ' αὖτις, again I say it. — ω τέκνον, κ. τ. λ. : cf. Eur. El. 1165, ω τέκνα, πρὸς θεῶν μὴ κτάνητε μητέρα, O children, by the gods, do not slay your mother.*

1411. **ἐκ σέθεν** : for **ἐκ**, cf. v. 264, note.

1413. **ω πόλις, κ. τ. λ., ill-fated realm and race, now is it the doom of the hour that ye fade, still fade**, i. e. the slow blight which for generations has wasted the dynasty of Mycenæ must this day destroy two more scions of the Pelopid house, — Clytæmnestra and Ægisthus. Schneidewin understands **τάλαινα γενεά** as that branch of the family which Ægisthus represented, viz. the Thyestidæ (as opposed to the Atreidæ); but **γενεά** seems to mean rather the Pelopid house collectively. The Chorus, although sympathizing with the triumph of Orestes, deplore that destiny — that curse inherent in the family — which has entailed murder after murder. Cf. vv. 509 ff., where the Chorus say, *εὗτε γὰρ ὁ ποντισθεὶς | Μυρτίλος ἐκοιμάθη — οὐ τί πω |*

Ἐλιπεν ἐκ τοῦδ' οἴκου | πολύπονος αἰκία. Cf. v. 10, πολύφθορόν τε δῶμα Πελοπιδῶν τόδε — πόλις, the Argive realm, of which Mycenæ was the capital, and of which the fortunes were bound up with those of the Pelopidæ.

1416. Αἰγισθῷ γ': the MSS. have θ' instead of γ', making the idea of the sentence when written out: would that you might receive a blow and at the same time Aegisthus. Better, as Woolsey suggests, retain the γ' and sc. ὥμοι εἴη, and translate thus: *would that Aegisthus had “woe is me” together with you!*

1419. τελοῦσι, *are at work*: τελοῦσι no doubt involves the idea of τελοῦνται, inasmuch as the curses are working themselves out; but τελοῦσι, as used here, cannot be compared with the phrases εὐτελεῖ, δπη τελεῖ, &c. (Æsch. *Pers.* 227, *Theb.* 656, *Cho.* 1010), where τελεῖ is impersonal as well as intransitive. — ἀρα: cf. v. 111, note. — ζῶσιν: cf. v. 244, note: v. 840, note.

1420. παλίρρυτον: Herm. and Brunck, πολύρρυτον. Both first restored παλίρρυτον, *retributively shed*. For this force of πάλιν in composition, cf. *Od.* I. 379, Αἴ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι, *if Jove shall ever grant that deeds shall meet with retribution*. But in Eur. *El.* 1155, παλίρρους δίκα is merely *recoiling justice*. — ὑπεξαροῦσι, *drain*; cf. Eur. *Hipp.* 633, δλβον δωμάτων ὑπεξελών, *draining the wealth of the house*.

1423. θυηλῆς, *the sacrifice of Ares*, since Ares delights in blood-shed; cf. Æsch. *Ag.* 819, "Ατης θυηλαὶ ζῶσι, *the sacrifices of Ate are alive* (Herm. for the vulg. θυέλλαι): *Henry IV.* Part. I. Act. IV. Sc. 1,

Let them come;

They come like sacrifices in their trim,  
And to the fire-eyed maid of smoky war  
All hot and bleeding will we offer them:  
The mailed Mars shall on his altar sit  
Up to the ears in blood.

For the genitive of fulness, cf. Madv. 57 a. So βρύειν, ἀνθεῖν, βρίθεσθαι, στείνεσθαι. — οὐδ' ἔχω λέγειν, *and I cannot describe it*, i. e. utterance fails me. The words in their natural and obvious meaning seem sufficiently appropriate to the Chorus, as expressing the terror and dismay of a mere spectator. Erfurdt proposed ψέγειν. Hermann (quoting *Il.* IV. 539) gives a singular interpretation of ψέγειν: "I cannot complain (of the extent to which their χεῖρ is φοινία)": i. e.

“they have dyed their swords in a satisfactory manner” :— “*ut verba illa ad cruorem, quo isti sunt affatim conspersi, referantur.*”

1424. κυρεῖτε ; so Elmsley, for κυρεῖ δέ : the plural seems most in unison with v. 1398, ἀνδρεῖς : 1400, τι νῦν πράσσουσιν ; 1422, πάρεισιν οἴδε : 1430, ὡς παιδεῖς (Orestes and Pylades) : 1433, βάτε : 1435, τελοῦμεν. If κυρεῖ δέ were read, it would mean literally, Orestes, now (δέ) how goes it ? For this δέ, serving merely to give animation to a question, cf. Xen. *Cyr.* V. I. 4, εἰπέ μοι, ἔφη, κύνας δὲ τρέφεις, tell me, said he, are you now rearing dogs ?

1424, 1425. τάν...καλῶς, all within the house is well : τάν = τὰ ἐν. — ἐθέσπισεν, prophesied : the calm confidence with which the Sophoclean Orestes reposes on the oracle which authorized his deed is in striking contrast with the remorse which seizes the Orestes of the *Choëphoræ* after the slaughter of his mother (*Cho.* 1010 seq.).

1427. ὡς : for the future indicative with ὡς instead of μή after a verb of fearing (M. & T. 46, N. 6 ; C. 624, b ; H. 743, a ; Madv. 124, b, 2). — μητρῷον λῆμα, your proud mother : the good meaning of λῆμα is unknown to Sophocles, who uses the word only in three places.

1428. After ἀτιμάσα ποτέ some words have fallen out, viz. : a dochmiac metre, — — — | — (= *aīaī iō* | *στέγαι*, v. 1404), and an iambic trimeter, spoken by Electra ; also an iambic trimeter spoken by Orestes. Their general tenor and connection may have been somewhat as follows : —

ΗΛ. τέλεον, ὡς πάτερ,  
πρῶτον τόδ' ἥδη σῶν πάλαισμ' ἐρινύων.  
ΟΡ. καὶ δεύτερόν γ' ἔοικα νικήσειν τάχα.

1429. ἐκ προδήλου, *ex manifesto* : after ἐκ προδήλου an iambic trimeter (= v. 1409) has fallen out, perhaps to this effect : OP. τι φύσ ; ἐδέρχθης ποῦ τὸν ἔχθιστον βροτῶν ;

1430. ὡς παιδεῖς, κ. τ. λ., *O youths, will you not go back?* Cf. v. 1220, note.

1431. ἔφ' ἡμῖν, *in our power* : Hermann remarks that since Clytaemnestra, in v. 1411, has the words οἴκτειρε τὴν τεκοῦσαν, Orestes should here have the words τὸν ἀνδρό· ἔφ' ἡμῖν οὐτος. But this distribution, Hermann adds, is not necessary ; and, in disregard of strict symmetry, he decides on giving the words ἔφ' ἡμῖν οὐτος to Electra.

1433. βάτε κατ' ἀντιθύρων, *make for the vestibule* : κατά with geni-

tive = *down upon*, e. g. *Il.* XIII. 504, *αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης | φύχετο*, and *down upon the ground went the quivering spear of Æneas*. The sense of **κατά** in **κατ' ἀντιθύρων** — that of moving upon a point — is not found in classical prose ; but it appears in later Greek, e. g. Herodian says **κατὰ σκοποῦ τοξεύειν** (VI. 17, 19). The notion of **κατά** in such phrases is that of intent, swift motion towards an object on which the eye is fixed. Thus, in the phrase **κατὰ σκοποῦ τοξεύειν**, the arrow is conceived as *swooping* on the mark. **ἀντιθύρων**, *vestibule* : the word is found in two other places : (1) *Od.* XVI. 155,

οὐδὲ ἄρ' Ἀθήνην

λῆθεν ἀπὸ σταθμοῖο κιῶν Εὔμαιος ὑφορβὸς,  
ἀλλ' ἡ γε σχεδὸν ἥλθε δέμας δ' ἡγκτο γυναικί,  
καλῇ τε μεγάλῃ τε, καὶ ἀγλαὰ ἔργ' εἰδυίη.  
στῇ δὲ κατ' ἀντίθυρον κλισίης Ὄδυσσῃ φανεῖσα,

“ Not unperceived by Pallas went  
Eumæus from the lodge. She came in shape  
A woman beautiful and stately, skilled  
In household arts the noblest. Near the gate  
She stood, right opposite, Ulysses saw.” — BRYANT.

(2) Lucian, *Alex.* c. 16. In both these, **ἀντίθυρον** means manifestly a *vestibule* or *porch*. I do not know, then, on what authority Hermann states that **ἀντίθυρον** was “locus in aedibus *interior*, oppositus foribus” : i. e. a sort of hall. The Chorus urge Orestes and Pylades to *make for* the vestibule, not, to *stay* in the vestibule : from the **ἀντίθυρα** they are to pass through the doors into the house.

1434. *νῦν...πάλιν*, sc. *εὐθῆσθε* : the order is *ώς, εὐθέμενοι τὰ πρὸν, νῦν τάδε πάλιν (εὐθῆσθε)* : *πάλιν, likewise*.

1435. *ἢ νοεῖς, hasten on the path you meditate*, i. e. if you have formed a plan (as your confident *τελοῦμεν* implies), set about it at once.

1439. *δι' ωτός, in his ear* : the phrase implies soft, whispering tones ; cf. Eur. *Med.* 1139, *δι' ἀτων δ' εὐθὺς ἦν πολὺς λόγος, κ. τ. λ., and at once there was much conversation in our ears, &c.* — *ώς ἡπίως, with seeming kindness* (not like *ώς ἀληθῶς, ως ἔτητύμως, in very truth, &c.*).

1440, 1441. *λαθραῖον δίκας ἀγῶνα, the hidden struggle with his doom* (lit. *the ordeal of retribution*), i. e. the retributive ordeal, = *ποινιμον διγῶνα*.

1442–1510. *Enter ÆGISTHUS.* *Æg.* Who can tell me where to find the Phocian strangers ? (*To ELECTRA.*) Ah, thou — thou who hast been so troublesome — doubtless thou knowest. *El.* Of course

I do. The event affects me nearly. *Æg.* Where, then, are the strangers? *El.* Within, with their kind hostess. *Æg.* And do they in truth report Orestes dead? *El.* Thou canst *see* the corpse. *Æg.* Silence, and throw wide the gates, that all malcontents may see the corpse of him in whom they hoped. (*The interior of the palace is disclosed by the ἐκκύκλημα.* ORESTES and PYLADES are discovered in the ἔρκειος αὐλή. *A sheeted corpse lies on a bier, and Orestes stands beside it.*) *Æg.* O Zeus, thy hand has been here! Take the face-cloth from the face, that I may make a kinsman's farewell to the dead. *Or.* It is for thee to lift the veil. *Æg.* (*lifting the veil, recognizes Clytaenestra.*) What do I see? into whose toils have I fallen? *Or.* Thou hast confounded the living with the dead. *Æg.* It is Orestes, — but hear me speak. *El.* Brother, let him speak no more. *Or.* Enter the house before me, that thou mayest die, where thou slewest my father. *Chor.* O race of Atreus, after what long sufferings this day's effort has delivered and restored you!

1443, 1444. οὓς φασ', κ. τ. λ., *who they say announces, &c.* — βίον λελοιπόθ', *has lost his life.*

1445 – 1447. σὲ κρινῶ, *I ask you;* cf. *Ant.* 442, *Ai.* 586. — μάλιστα...φράσαι, *and (that you) knowing most about it can tell me;* the *άν* is used with the second infinitive, because there is a condition (if you choose) implied.

1448. συμφορᾶς, κ. τ. λ.: this is the first of several passages conveying a double meaning, one to *Ægisthus*, which hurries him unconsciously to his doom; and another to the Chorus and spectators, who know what has occurred and realize what is to come. Electra intends *Ægisthus* to understand: *for else I should be a stranger to the affliction of the nearest of my relatives* (*τῶν ἔμῶν τῆς φιλτάτης*, sc. Κλυταιμνήστρας): i. e. as a daughter, I must naturally sympathize with my mother's bereavement by her son's death. But the Chorus and the spectators are meant to understand: *for else I should be a stranger to the most joyful event* (*τῆς φιλτάτης συμφορᾶς*) *in the fortunes of my kindred* (*τῶν ἔμῶν* = 'Ορέστου), i. e. my brother's return. We may translate the sentence: *for else I should be a stranger to an event that affects my own most keenly.*

1450. ἀν εἰεν, the optative of courtesy: in such cases the condition (if I might ask) is understood. *Ægisthus*, mollified by Electra's dutiful language, uses the polite optative with *άν*, here virtually

equivalent to *εἰσι*. Plato and Aristotle supply frequent examples of *εἴη ἄν* used instead of *ἔστι*, merely to avoid the harshness of a dogmatic assertion.

1451. *κατήνυσαν*, (the messengers are) *within, having given the despatch to their kind hostess*: *κατήνυσαν φίλης προξένου* means lit. *they have reached, gained a kind hostess*, = *ἔπέτυχον*. The inner meaning of Electra's words is of course, *φίλην γὰρ πρόξενον κατήνυσαν* (*confecerunt, κατέκτειναν*). For the irony, compare Lady Macbeth's words when Duncan's arrival is expected — *He that's coming Must be provided for* (Act I. Sc. 5). Cf. v. 1325. The verb *κατανύειν* is used of accomplishing a distance, or with *εἰς*, of *arriving* at a place: e. g. *κατήνυσαν νῆστ ἐς Λῆμνον*, Herod. VI. 140. Hence, from the notion of *attaining* the object of one's pursuit, it is construed with a genitive in the sense of *ἔπέτυχον*.

1452. *ώς ἔτητύμως, in very truth.*

1453. *οὐκ, ἀλλά, i. e. οὐκ (ἥγγειλαν μόνον), ἀλλὰ καὶ, κ. τ. λ.*; cf. Ar. *Ran.* 103, HP. *σὲ δὲ ταῦτ' ἀρέσκει*; ΔΙ. *μὴ, ἀλλὰ πλεῖν η μαινομαι*: HER. *Do these phrases please you?* Bac. *Nay, I am more than frantic with delight.* — *οὐ λόγῳ μόνον*; as if he had said, *οὐκ· ἀλλὰ καὶ ξργῳ, οὐ λόγῳ μόνον, θανόντα ἀπεδείξαντο*. By the use of *ἔπεδειξαν*, *ξργῳ* becomes unnecessary; and for the sake of this economy, the unsuitableness of *ἔπεδειξαν* to the second clause, *οὐ λόγῳ μόνον*, has been overlooked.

1454. *ἐμφανῆ, sc. τὸν θανόντα.*

1455. *πάρεστι δῆτα*, (the corpse) *is there indeed*: *Ægisthus used πάρεστι impersonally = licetne?* Electra replies, *πάρεστιν ὁ νεκρός*. — *καὶ μάλα, and verily*: cf. 1178, note. — *ἄγηλος θέα, an undesirable sight*: Electra refers to the corpse of Clytaemnestra as an unwelcome sight to *Ægisthus*; he understands her to refer to the dead body of Orestes as a sad sight for herself. Cf. *Æsch. P. V.* 249, *ωδ' ἔρρυθμσαι, Ζηνὶ δυσκλεής θέα, I am thus coerced, a sight shameful for Zeus.*

1456. *πολλὰ χαίρειν, κ. τ. λ.*, *you have made me very happy* (lit. *you have bidden me (authorized me) to rejoice much*): the nearest parallel to this singular use of *πολλὰ χαίρειν* is perhaps *Ai.* 112, *χαίρειν, Ἀθάνα, τἄλλ' ἔγώ σ' ἔφιεμαι, Minerva, I bid you to be happy in all else*, i. e. in nothing else will I interfere with you.

1457. *τυγχάνει*: so Herm., Brunck, and others. Dindorf's *τυγχάνοι* is from Suidas, s. v. *χαρτός*, and the Laur. MS.; but the

indicative is surely better. With *τυγχάνοι* the sense must be, “You *would* rejoice, *supposing that* these things were joyful to you”: whereas *χαίροις ἀν* clearly means, “*pray rejoice.*”

1458. *κάναδεικνύναι*, i. e. *ἀνοίξαι πύλας ὥστε ἀναδεικνύναι τὰ* *ἴνδον*: the *ἐκκύκλημα* now discloses the interior court of the palace, with the altar of Zeus Herceius.

1459. *Μυκηναίοισιν Ἀργείοις τε*, i. e. the inhabitants of the royal city in particular, and of the realm in general. *Æschylus* deserts Homer in making the town of Argos, and not Mycenæ, the royal seat; cf. *supra*, v. 161, *ἀ κλεινὰ γά...Μυκηναίων*. — *δρᾶν*, *epexegetical infinitive*.

1462, 1463. *στόμια, bit*; cf. *Æsch. P. V.* 1029,

τέγγει γάρ ούδεν ούδε μαλθάσσει κέαρ  
λεταῖς δακὼν δὲ στόμιον ὡς νεοζυγῆς  
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει,

“For still thy heart, beneath my showers of prayers,  
Lies dry and hard! — nay, leaps like a young horse  
Who bites against the new bit in his teeth,  
And tugs and struggles against the new-tried rein.”

MRS. BROWNING.

Ib. 689, *ἀλλ’ ἐπηνάγκαξέ νιν | Διὸς χαλινός, the bit of Jove compels him.* — *μηδὲ πρὸς βίαν...φύσῃ φρένας, be compelled to be wise* (lit. *nor* *perforce beget wisdom*); cf. *O. C.* 804, and *Ai.* 1077.

1464. *τελεῖται*, *it is done*, i. e. your precept of submission and obedience has been obeyed (with the ulterior meaning, I have discharged my part in the scheme of vengeance). — *τῷ χρόνῳ, at length.*

1465. *τοῖς κρείσσοσιν, my superiors*, meaning Orestes and Pylades, a reference for which *συμφέρειν* (= *δμονοεῖν*) is more convenient than a word expressive of *submission*. *Ægisthus* understands it as referring to Clytaennestra and himself.

1466. *δέδορκα, κ. τ. λ., O Zeus, I behold the spectacle of a corpse fallen not without the jealousy of the gods* (i. e. it is the *φθόνος*, the displeasure of the gods, which has struck down Orestes): *but if Nemesis attend the speech, I unsay it* (i. e. if it is presumptuous for one mortal to say this of another, I retract). By the invocation of Zeus, *Ægisthus* makes the sense of *φθόνος* distinct. Orestes might be supposed to have incurred this *φθόνος* in two ways: (a) as the son of Agamemnon, and the inheritor of his fatal *ὕβρις*: cf. *Ag.* 727–746: (b) by

vaunting threats against Ægisthus and Clytaemnestra: cf. v. 779. Tyrwhitt and Brunck read  $\epsilon\nu\pi\epsilon\pi\tau\omega\kappa\delta\sigma$ , and translate: "I see a corpse which — Nemesis apart — has *happily* fallen; but if Nemesis *does* attend the word, I unsay it." This version establishes a perfect symmetry between  $\delta\nu\epsilon\nu\phi\theta\nu\nu\mu\epsilon\nu$  (= *modo invidia absit verbo*) and  $\epsilon\iota\delta'\epsilon\pi\epsilon\sigma\tau\iota\mathbf{N}\epsilon\mu\epsilon\sigma\iota\mathbf{s}$ ; but the *sense* is a fatal drawback. That kinsman should greet the corpse of kinsman so inappropriately as to say that the event was *happy*, would have shocked Greek feeling too grossly. Even in a soliloquy it would appear revolting and improbable. As it is, Ægisthus speaks in the presence of unfriendly critics. His language is therefore guarded and specious. "O Zeus, *thy* hand has been here; but it is not for me to judge my fellow-mortal. Remove the face-cloth; he was my enemy, but still my kinsman, and he shall receive the tribute of a kinsman's sorrow."

1467 – 1469. **Νέμεσις**: cf. v. 792, note. — **τοι**, almost = **γοῦν**: the **τὸ συγγενές τοι** here corresponds with Clytaemnestra's **δεινὸν τὸ τίκτειν ἔστιν**, v. 770. — **κάπ' ἔμοῦ** = **καὶ ἐπ' ἔμοῦ**, *in my case* (on my part) also; cf. Ar. *Plut.* 100, **ἀφετόν με νῦν· ἵστον γὰρ ἥδη τάπ' ἔμοῦ**, *let me go now, for you know all that I can tell you*: Plat. *Rep.* V. p. 475 A, **εὶ βούλει, ἔφη, ἐπ' ἔμοῦ λέγειν, if you wish, he said, to take me as an instance**; not **καὶ ἀπ' ἔμοῦ**, since **ἀπό**, after verbs of *receiving, deriving* (injury or benefit), is usually applied not to persons, but to things. — **Θρήνων**: in prose, **Θρῆνος** is the dirge sung by professional mourners during the laying out of the corpse and when it was borne forth for burial: cf. Luc. *de Luctu*, c. 20. These mourners were usually Carian women, Hesych. **Καρίναι· θρηνῳδοὶ μουσικαῖ**. The wailing of the relatives was **οἰμωγή, κωκυτός**, Luc. *de Luctu*, c. 12.

1470. **βάσταζε, lift it.** — **οὐκ ἔμόν, not my part**: to Ægisthus, Orestes is hitherto merely the **Φωκεὺς ξένος** (v. 1442).

1471. **προσηγορεῖν**: cf. Lucian, *de Luctu*, c. 13, where he is describing the sorrowful farewells addressed to the deceased during the laying out of the remains. This salutation during the laying out of the body must not be confounded with the final farewell *at the grave*, which farewell often appears in sepulchral inscriptions: see Böckh, *Corp. Inscr.* I. 571, the Latin, *vale, vale, vale*: Virg. *Aen.* II. 644, *sic positum affati discedite corpus*.

1475. **ἀγνοεῖς, do you not know?** Ægisthus is dismayed and bewildered.

1476, 1477. ἀρκυστάτοις, properly *hunting-nets, toils*, a term specially appropriate in the case of one who has been *trapped, snared*: see *Æsch. Pers.* 99,

φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν  
εἰς ἀρκύστατ' Ἄτα.

“ For Até, fawning and kind, at first a mortal betraying,  
Then in snares and meshes decoys him.” — PLUMPTRE.

Æschylus uses δίκτυον, γάγγαμον (*Ag.* 349 – 353), and ἀμφίβληστρον (*Cho.* 483) — all *fishing-nets* — in the same sense; but the metaphor is more graphic in ἀρκύστατα, which suggests the *decoying* as well as the *taking* of the victim: see the passage quoted above, *Æsch. Pers.* 99. — πέπτωχ' = πέπτωκα. — οὐ γὰρ αἰσθάνει, κ. τ. λ., *for do you not all this while understand that you are conversing with the living as with the dead?* i. e. that you are talking with Orestes living, whom you believe to be dead.

1479. ξυνῆκα τοῦπος: precisely as, in the *Choëphoræ*, Clytaemnestra recognizes Orestes on the same hint: *Cho.* 871, ΚΛ. τί δ' ἔστι χρῆμα; τίνα βοὴν ἔστης δόμοις; ΟΡ. τὸν ξῶντα καίνειν τοὺς τεθνηκότας λέγω. ΚΛ. οἱ 'γώ. ξυνῆκα τοῦπος ἐξ αἰνιγμάτων. CLYT. *What is the matter? what uproar are you making in the house?* DOM. *I say the dead are slaying the living.* CLYT. *Alas! I understand your meaning from your dark hints:* ξυνῆκα, aor. translated as present. Cf. v. 668.

1481. καὶ μάντις, κ. τ. λ., *so true a seer too, and yet fooled so long?* (“ You have guessed the truth most sagaciously; it is strange that you did not see through the trick sooner”): καὶ goes with μάντις, and adds point to the sarcasm, “ so gifted a diviner *also*,” i. e. in addition to your *other* perfections, of which I was already aware. On account of the strong emphasis on μάντις, this seems preferable to taking καὶ (1) with ὅν, in the sense of καίπερ, or (2) with ἐσφάλλον in the sense of κάτα.

1483. κάν σμικρόν, *if only a few words.* καὶ ὅν, κάν, came to mean *if only, at least*, by the following process: (1) Instead of saying, καὶ εἰ τοῦτο ποιοίην, εὖ ὅν ποιοίην, the Greeks usually said, καὶ ὅν, εἰ τοῦτο ποιοίην, εὖ ποιοίην. (2) From the accident of its position in such sentences, between καὶ and εἰ, ὅν itself came to be regarded as an integral part of the formula καὶ εἰ, and κάν εἰ was used (ungrammatically) for καὶ εἰ: e. g. *Plat. Meno*, p. 72 c, κάν εἰ πολλαὶ (αἱ ἀρεταὶ) εἰσιν, οὐ γε τι εἶδος ταύτην ἀπασαι ἔχουσιν, *even if the virtues are many, they all*

have one and the same form at least. (3) κάνει εἰ having come to be used for καὶ εἰ, etiamsi, it was only going a step further to use κάνει alone for καὶ, etiam: e. g. Soph. *Ai.* 1077, ἀλλ' ἀνδρα χρὴ...δοκεῖν πεσεῖν ἀν κάνει ἀπὸ σμικροῦ κακοῦ, but a man must think that he may fall even by a trifling evil. Thus πάρες μοι κάνει σμικρὸν εἰπεῖν is lineally descended from a sentence of this type: καὶ ἄν, εἰ σμικρὸν μοι παρεῖης εἰπεῖν, εὖ παρεῖης.

1485, 1486. τί γὰρ...φέροι; for what advantage could that one of men, involved in calamities, who is on the brink of death, gain from delay? βροτῶν is genitive partitive with ὁ μελλων, and χρόνου is genitive of source. For the idea involved in σὺν κακοῖς μεμιγμένων, cf. Shelley, *The Cenci*, Act V. Sc. 4,

“Be constant to the love  
Thou bearest us; and to the faith that I,  
Though wrapt in a strange cloud of crime and shame,  
Lived ever holy and unstained.”

1488. ταφεῦσιν, *buriers*, i. e. dogs and birds to devour his remains; cf. Æsch. *Theb.* 1014; Soph. *Ant.* 1081.

1489. ἀποπτον τῆμῶν, *away from our sight*; cf. Æsch. *Theb.* 1015, ἔξω βαλεῖν (i. e. beyond the wall): and thus in Soph. *Ant.* 419, the corpse of Polyneices lies in the πεδίον. Cf. *Od.* III. 257, where Nestor tells Telemachus what punishment Menelaus would have inflicted on Ægisthus, if he had found him alive in Argos: τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν | κείμενον ἐν πεδίῳ ἐκὰς δοτεος, at least both dogs and birds would have devoured him, lying on the plain far from the city.

1491. λόγων...ἀγών, *the question at issue is no longer one of words*. Woolsey (note *ad loc.*) gives the order of the words, as follows: ὁ ἀγών οὐ νῦν ἔστιν (ἀγών) λόγων. The noun λόγων is a genitive of characteristic (C. 440) or, as some editors call it, a “descriptive genitive.”

1493. ἐς δόμους: at v. 1458 the ἐκκύκλημα had disclosed the interior court of the palace, with the altar of Zeus Herceius. From this court, open to the sky, Ægisthus is now commanded to pass on into the house, i. e. into the men's apartments, which opened upon the court.

1494, 1495. πρόχειρος = ἔτοιμος, *promptus*. — μὴ τάσσε, *dictate not*; cf. *Ant.* 663. — ἔνθαπτε, i. e. ἔκεισε ἔνθαπτε; cf. v. 270, note. This avoided the shock that would have been given to a Greek audience by a stage death-scene, and at the same time fulfilled the exactness of the retributive justice of the gods.

1497, 1498. *πᾶσ' ἀνάγκη, absolutely necessary.* — *τὴν στέγην, this house;* cf. v. 10, *πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,* and note. — *τά τ' ὄντα καὶ μέλλοντα, both the present and future:* in these words Ægisthus ignores the fact that his impending doom had been brought on by special and personal guilt. He ascribes it to the workings of the hereditary curse, which for generations had visited the sins of the fathers upon the children. He speaks of his own death as merely a link in a long chain of inevitable horrors, past and to come. And these horrors he dexterously calls the *woes of the Pelopidae*, — that common stock to which Ægisthus the Thyestid and Orestes the Atrid alike belong, — thus appealing, as a last hope, to large family sympathies. Had Orestes deigned a fuller answer, he would have reminded Ægisthus, first, that there were no *μέλλοντα κακά* for the family, inasmuch as its account with the 'Αρά would be closed by this righteous vengeance; and, secondly, that the present case was not the case of Ægisthus the Pelopid *versus* the destiny of the race, but of Agamemnon's murderer against Agamemnon's avenger.

1499. *τὰ γοῦν σ', yours at all events, sc. κακά:* Sophocles elides *σά* even if it is emphatic.

1500. *ἀλλ'...ἐκόμπασας, but this skill* (in divination, sc. *τὴν μαντικήν*) *that you boast your father did not have:* “Agamemnon, at any rate, was no prophet,” Ægisthus retorts: “he fell into *my* clutches as unsuspectingly as I have fallen into yours.” The appeal to *τὸ συγγενές* (v. 1499) having failed, Ægisthus throws up the game, and boasts of his crime in this taunt.

1502. *ἀλλ' ἔρφ', move on:* *ἔρπε* is constantly addressed to a person who is loitering, e. g. Eur. *Med.* 402.

1503. *ἢ μὴ φύγω σε = ἢ (προστάσσεις τοῦτο) μὴ φύγω σε; what! (do you do this) lest I escape you?* i. e. “do you suppose that I am likely to escape *now?*” Ægisthus bitterly asks. Himself suspicious by nature, he imputes suspicion to Orestes, and at the same time derides that suspicion as absurd. — *καθ' ἡδονήν:* i. e. *where and when you like:* “part of your punishment,” says Orestes, “is that everything shall be settled for you; you shall not have the arrangement of a single circumstance connected with your death.” Ægisthus had hinted that he would rather be killed in the court; to which Orestes had replied, *μὴ τάσσε*, v. 1495.

1504. *τοῦτο = τὸ θανεῖν:* the idea is, “I am bound to reserve

death for thee in all its bitterness," i. e. to make it the last bitter drop in a cup bitter from the first.

1505. *εὐθύς*, *immediate*, i. e. before their crimes are full-blown. Cf. *Measure for Measure*, Act. II. Sc. 2, —

"Those many had not dared to do that evil,  
If the first man that did the edict infringe  
Had answer'd for  
His deed."

1506. γε: the position of γε is owing to the words *πέρα πράσσειν* being regarded as forming a single notion; as if it had been, *δοτις ὑπερβαίνειν γε θέλει τοὺς νόμους*.

1507. *κτείνειν*, explanatory of *τήνδε δίκην*, and emphatic by position. — *τὸ πανούργον, crime*.

1508-1510. *σπέρμ' Ἀτρέως*: the dynasty of the Atreidae has been restored by the victory of Orestes over the usurping Ægisthus, the representative of the Thyestidae. — *ώς...ἔξηλθες, how hardly, after great suffering, hast thou emerged in freedom*, i. e. delivered from the bondage of the curse. — *τελεωθέν, crowned with peace, made whole, restored to prosperity*; cf. *O. C.* 1085.

## M E T R E S.

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77. Parœmiac. See v. 88. *lò* is a spondee, as in v. 150.

86 - 102 = 103 - 120. Anapæsts. V. 1, a monometer; vv. 3, 4, parœmiacs of the spondaic sort; the rest, dimeters.

121 - 136. Metres of the first strophe: Vv. 121, 122. *ω παῖ | παῖ δῦστανότατας*: spondee, spondee, choriambus. Glyconic verse. — V. 123. *τάκεῖς | ὀδὸς ἀκόρεστος | σὺν οἰμῶγαν*: spondee, choriambus, “epitritus.” *Ἐπίτριτος* = “in the ratio of 4 to 3”: hence, *ἐπίτριτος ποῦς*, a foot made up of a spondee, = 4 metrical “times,” and a trochee or iambus, = 3 “times.” V. 123 is another variety of Glyconic. — Vv. 124, 125. *τὸν πᾶλαῖ | ἐκ δολερῆς ἀθέτωτα*: dactylic tetrameter. — V. 126. Trimeter iambic with tribrach in 5th place. — V. 127. *δλοῖτ εῖ μοῖ | θυμῖς | τᾶδ αὐδᾶν*: epitritus, iambus, bacchius. This combination is called an *antispastic* verse. (Dind. *Metr. Trag. Græc.* p. 99.) The *ἀντίσπαστος* (“drawn in opposite directions”) is properly a foot compounded of iambus and trochee: e. g. *ἀμάρτημα*. — V. 129. *ω γένεθλα | γένναῖων*: choriambus, molossus. — Vv. 130 - 133. Dactylic tetrameters. — V. 134. Hexameter with dactyl in 6th place. — V. 135. *εῖτε μ ὀδὸς | ἀλυεῖν*: iambus, iambus, bacchius. Anacreontic verse. — V. 136. *αῖαῖ | ἵκρουν | μαῖ*: iambic penthemimer.

Verses 137 - 152 have the same metres as 121 - 136.

153 - 172. Metres of the second strophe: V. 153. *οὐτοῖ | σοῖ μοῦν | ἀτέκνον*: anapætic dimeter, spondaic and catal. — V. 154. *ἀχός εῖφ | ἀνῆ | βροτῶν*: iambic tripodia. — V. 155. *πρός δτε | σὺ τῶν | ἐνδῆσεν εῖ | πέρισσα*: a pair of iambic penthemimers. — V. 156. *οῖς δομοῖ | θεῖ εῖ | καῖ | γόνατον | ξύνατον*: the same. — Vv. 157, 158. Dactylic hexameter. *Ιφιάνασσα* takes the digamma (*Il. IX. 145*). — V. 159. *κρυπταῖ*

τ | ἄχεων | ἐν ἡβᾳ: iambic tripodia hypercatal. — V. 160. ὅλβιος  
 ὄν | ἀ κλέινα: pæon, molossus. These verses are called *ἰσχιορρωγικοί*,  
 “with broken hips,” limping. — V. 162. δεξέται, κ. τ. λ.: dactylic  
 tetrameter. — V. 163. βῆματι, κ. τ. λ.: iambic trimeter catal. —  
 V. 164. ὅν γ ἔγω | ἄκαμάτ|ἄ προσμένοντος | ἄτεκνος: same. — V. 165.  
 τῦλαιν | ἀνυμφεῦτος αἰ|ἐν οἰχνω: same as vv. 155, 156. — V. 166.  
 δάκρυστι, κ. τ. λ.: dactylic tetrameter. — Vv. 167 – 170, same. —  
 V. 171. ἄει μέν | γᾶρ πόθει: bacchius and cretic. — V. 172. πόθω  
 δ οὐκ ἀξίκοι | φᾶνηναι: epitritus, iambus, bacchius. Antispastic verse,  
 like v. 127.

**Verses 173–192 = 153–172.**

193–212. Metres of the third strophe: Vv. 194, 195, 197, 198, 199, 201, 203, 206. Anapæstic dimeters. — Vv. 193, 196. Do., catalectic. — V. 204. Single anapæstic metre. — V. 205.  $\tau\bar{o}\bar{s}$   $\check{\epsilon}\mu\check{o}\bar{s}$   $\check{\iota}\delta\check{e}$   $\pi\check{a}\tau\bar{\eta}\bar{\rho}$ : a variety of dochmiac. The normal dochmiac is —— (Dind. *Metr.* p. 100). — Vv. 207, 208.  $a\bar{i}$   $\tau\bar{o}\bar{v}$  |  $\check{\epsilon}\mu\bar{o}\bar{v}$   $\epsilon\bar{i}\bar{\lambda}\bar{\delta}\bar{o}\bar{v}$   $\beta\bar{i}\bar{\eta}\bar{o}\bar{v}$  ||,  $\pi\bar{p}\bar{o}$   $\delta\bar{o}\bar{\tau}\bar{o}\bar{v}$  |  $a\bar{i}$   $\mu$   $\check{a}\bar{\pi}$  |  $\check{\omega}\bar{\lambda}\bar{e}\bar{\sigma}\bar{\delta}\bar{a}\bar{v}$ : a pair of trochaic dimeters catal. — V. 209.  $o\bar{i}\bar{s}$   $\theta\bar{e}\bar{o}\bar{s}$  |  $\check{o}$   $\mu\bar{e}\bar{g}\bar{a}\bar{s}$  |  $\check{o}\bar{\lambda}\bar{u}\bar{m}\bar{\mu}\bar{p}\bar{\iota}\bar{o}\bar{s}$ : iambic dimeter. — V. 210, the same. — V. 211. Dactylic tetrameter. — V. 212.  $\tau\bar{o}\bar{i}\bar{\alpha}\bar{\delta}$   $\check{a}\bar{v}\bar{\iota}\bar{u}\bar{s}\bar{a}\bar{n}\bar{\tau}\bar{\iota}\bar{e}\bar{s}$   $\bar{\epsilon}\bar{p}\bar{y}\bar{g}\bar{a}$ : iambic dimeter catal.

**Verses 213–232 = 192–212.**

233–250. Metres of the epode: Vv. 233–235. Anapaestic dimeters catal. — Vv. 236, 237. Dactylic tetrameters. — Vv. 238–242. Anapaestic dimeters acatal. — V. 243. ὄξυτονῶν | γόνων: choriambus, iambus; a dochmiac verse. — V. 244. εἰ γάρ ὅ μέν | θάνατον || γά τε καὶ οὐδέτεν ὄντων: a pair of dochmiac verses. — V. 245. κεῖσθαι τάλατα: trochaic penthemimer. — V. 246, the same. — V. 247. δῶσοντος | αντιφόνους | δίκας: spondee, choriambus, trochee; a glyconic verse. Cf. note to v. 121 on metre of vv. 121–123. — V. 249. ἐρροῖ τον | αντιδότων: iambic penthemimer. — V. 250. ἀπάντων τον | σέβειτα θνάτων: epitritus, iambus, bacchius; an “antispastic” verse.

472–487. Metres of the strophe: Vv. 472, 473.  $\epsilon\bar{\iota}$   $\mu\bar{\eta}$  |  $\gamma\bar{\omega}$   $\pi\bar{\alpha}\rho\bar{\alpha}$ -  
 $\phi\bar{\rho}\bar{\omega}$  ||  $\mu\bar{\alpha}\nu\bar{\tau}\bar{\iota}$   $\check{\epsilon}\phi\bar{\nu}\bar{\nu}$  |  $\kappa\bar{\iota}$   $\gamma\bar{\nu}\bar{\omega}\bar{\mu}\bar{\alpha}\bar{\iota}$ : spondee, choriambus; choriambus,  
molossus. — V. 474. Choriambus, iambus. — V. 475.  $\epsilon\bar{\iota}\sigma\bar{\iota}\bar{\nu}$ ,  $\kappa$ .  $\tau$ .  $\lambda$ .: trochaic tripodia. — V. 476.  $\Delta\bar{\iota}\kappa\bar{\alpha}$ ,  $\kappa$ .  $\tau$ .  $\lambda$ .: iambic trimeter. — V. 477.  $\mu\bar{\epsilon}\tau\bar{\epsilon}\bar{\iota}\bar{\sigma}$  |  $\bar{\nu}\bar{\omega}$  |  $\tau\bar{\epsilon}\kappa\bar{\nu}$  ||  $\bar{\nu}\bar{\nu}$   $\bar{\nu}\bar{\iota}$  |  $\mu\bar{\alpha}\bar{\kappa}\bar{\rho}\bar{\nu}\bar{\bar{\iota}}$  |  $\chi\bar{\rho}\bar{\sigma}\bar{\nu}\bar{\nu}\bar{\bar{\iota}}$ : iambic penthemimer; iambic tripodia. — V. 478. Iambic tripodia. — V. 480.  $\bar{\alpha}\bar{\delta}\bar{\nu}\bar{\pi}\bar{\nu}\bar{\delta}\bar{\omega}\bar{\bar{\iota}}$  |  $\kappa\bar{\lambda}\bar{\nu}\bar{\bar{\iota}\bar{\sigma}\bar{\bar{\iota}}\bar{\bar{\iota}}}$ : choriambus, amphibrachys. — V. 481. Trochaic dimeter catal. —

Vv. 482, 483. *οὐ γάρ | πότ’ ἀ|μνᾶστεῖ γ | δ φῦσ|ᾶς Ελλāν|ῶν ἄναξ*: iambic dimeter, followed by molossus and cretic. The two latter form an “ischiorrhodic” verse. See note, above, at v. 160. — Vv. 484, 485. *οὐδ ἀ | πᾶλαι|ā, κ. τ. λ.*: the same, a bacchius (*ὅς ἀμφάκ*) replacing the molossus. — V. 486. *ἀ | νῦν κάτεπέφν|έν αῖ|σχισταῖς | ἐν αἰκίαῖς*: choriambus, iambus; spondee, epitritus (see note, above, at v. 123). The syllable *ἀ* before the choriambus is termed an *ἀνάκρουσις* or “back-stroke,” preparatory to the rhythm getting under way. (Note that in the antistrophe, v. 503, *ὅς εῦ | κάτασχῆσεῖ* corresponds to *σχισταῖς | ἐν αἰκίαῖς*. The same license is found in *O. T.* 1092 (*δε ταῦτ | ἀρέστ εἶ*, as compared with antistrophe, v. 1109, *αῖς πλεῖστ|α σῦμπαῖξεῖ*).

Verses 488–503 = 472–487.

**504–515.** The epode. See v. 233, note. — 504. Metres of the epode: With the exception of vv. 507, 513 (cretics), these verses are *ἰσχιορρωγικά* (note, above, at v. 160), in four varieties: (1) Vv. 504, 506, 508, 509. *ῶ πέλοπός | ἀ πρόσθεν*: paeon, molossus. (2) Vv. 505, 515. *πόλυπόνος | ἵππεῖα*: the foot called *προκελευσματικός* and a molossus. (3) Vv. 510, 511. *πάγχρυσῶν | ἐκ δίφρῶν*: two molossi. V. 512. *πρόρριζός | ἐκρίφθεῖς*: an “antibacchius,” a molossus. (4) V. 514. *ἔλιπέν ἐκ | τοῦδ οἶκοῦ*: paeon quartus, molossus.

**823–836.** Metres of the first strophe: Vv. 823, 824. *ποῦ πότε | κεραῦν|οῖ δῖος ἦ | ποῦ φάεθῶν*: dactyl, iambus, two choriambi; a choriambic verse. — V. 825. *ἀλιός εῖ | ταῦτ ἔφορῶν|τες*: choriambic dipodia hypercatal. — V. 826. *κρῦπτ|οῦσιν ἔκηλ|οι*: choriambus, with *ἀνάκρουσις* (see v. 486, note), and a hypercatal. syllable. — V. 829. *ῶ | παῖ τὶ δάκρυ|εις*: the same. — V. 830. *μῆδ|έν μέγ ἄυσ|ῆς*: the same. — Vv. 832–836. *εῖ | τῶν φάνερῶν | ...μαλλόν ἔπειμ|βάσει*: choriambic heptameter, commencing with *ἀνάκρουσις* and finished with a trochee.

Verses 837–848 = 824–836.

**849–859.** Metres of the second strophe: V. 849. *δεῖλαιᾶ || δεῖλαι|ῶν κύρ|εις*: cretic, trochaic penthemimer. For *δειλαιᾶ*, cf. Eur. *Suppl.* 278 (vv. 271–285 being a series of dactylic hexameters), *ἀντόμαι | ἀμφίπιτ|νοῦσά το | σὸν γοῦν | καὶ χέρᾳ | δειλαιᾶ*. — Vv. 850–852. Anapæsts. — V. 853. *εῖδομέν α|θρῆνεῖς*: choriambus, spondee. — V. 854. *μῆ μέ νῦν | μῆκετεῖ*: cretic verse. — V. 855. *πᾶραγάγῆς | ἦν οὐ*: paeon quartus, iambus. This and v. 853 are varieties of the

dochmian; cf. 205, 243, 244. — V. 857, 858. πᾶρεῖστιν ἔλπιδαν  
ἕτερον ὅτοκον: an iambic penthemimer, followed by half a pentameter. This verse is called an *ιαμβέλεγος*. — V. 859. εὐπάτριδῶν  
ταρπωγαῖ: choriambus, bacchius. Cf. vv. 480, 496.

Verses 860 - 870 = 849 - 859.

1058 – 1069. Metres of the first strophe: V. 1058.  $\tau\acute{\iota}$  |  $\tau\acute{o}\bar{u}\bar{s}$   $\check{\alpha}\nu\check{\omega}\theta\acute{\epsilon}\nu$  |  $\phi\check{r}\acute{o}\bar{n}\check{\iota}\mu\check{m}\check{a}\tau\acute{a}\tau$  |  $\bar{o}\bar{u}\bar{s}$   $\bar{o}\check{\iota}\bar{a}\bar{w}\bar{o}\bar{u}\bar{s}$ : 1st and 3d, epitritus secundus (note on v. 123); 2d, pæon tertius. The rhythm is that of an Ionic verse (properly — — | — — | — —, e. g. Hor. *Od.* III. 12); and so Dind. calls it, *Metr. Trag.* p. 104. — Vv. 1059, 1060.  $\check{\epsilon}\bar{s}\check{\delta}\bar{o}\bar{p}\bar{\rho}\bar{a}\bar{m}\bar{\epsilon}\bar{\nu}$  |  $\bar{o}\bar{i}$   $\tau\acute{r}\acute{o}\bar{f}\acute{a}\bar{s}$   $\kappa\bar{\eta}\bar{\delta}$  |  $\check{\delta}\bar{u}\bar{m}\bar{e}\bar{n}\bar{o}\bar{u}\bar{s}$   $\check{\alpha}\bar{\phi}$  |  $\bar{w}$   $\tau\acute{e}$   $\beta\bar{l}\bar{a}\bar{s}\bar{\sigma}\bar{t}\bar{w}$ : 1st and 3d, pæon tertius; 2d and 4th, epitritus secundus. — Vv. 1061, 1062.  $\sigma\acute{\iota}\bar{u}$   $\check{\alpha}\bar{\phi}$   $\bar{w}$   $\tau$   $\check{\delta}\bar{u}$  |  $\bar{a}\bar{s}\bar{\iota}\bar{u}$   $\epsilon\bar{u}$   $\rho\bar{a}\bar{w}$  ||  $\tau\acute{a}\bar{d}$   $\bar{o}\bar{u}\bar{k}$  |  $\check{\epsilon}\bar{p}$   $\check{\iota}\bar{o}\bar{a}\bar{s}$  |  $\tau\acute{e}\bar{l}\bar{o}\bar{u}\bar{m}$  |  $\epsilon\bar{u}$ : pæon tertius, epitritus secundus (Ionic): anapaest, iambic penthemimer. — V. 1063.  $\bar{a}\bar{\lambda}\bar{\lambda}$   $\bar{o}\bar{u}$  |  $\tau\acute{a}\bar{v}$   $\delta\bar{i}\bar{o}\bar{s}$   $\bar{a}\bar{s}\bar{\tau}\bar{r}$  |  $\check{\alpha}\bar{p}\bar{a}\bar{v}$ : spondee, choriambus, iambus; glyconic verse. — V. 1064: the same. — V. 1065.  $\delta\bar{a}\bar{r}\bar{o}\bar{v}$  |  $\bar{o}\bar{u}\bar{k}$   $\check{\alpha}\bar{p}\bar{o}\bar{n}\bar{\eta}\bar{r}$  |  $\bar{o}\bar{i}$ : glyconic verse. Cf. v. 121. — Vv. 1068, 1069.  $\check{\delta}\bar{p}\bar{a}$   $\tau\bar{o}\bar{i}\bar{s}$   $\check{\epsilon}\bar{u}$  |  $\bar{\epsilon}\bar{r}\bar{\theta}$   $\check{\alpha}\bar{t}\bar{r}\bar{e}\bar{i}\bar{d}\bar{a}\bar{i}\bar{s}$  ||  $\check{\alpha}\bar{c}\bar{h}\bar{o}\bar{r}\bar{e}\bar{u}\bar{t}$  |  $\check{\alpha}$   $\bar{f}\bar{e}\bar{r}\bar{o}\bar{u}\bar{s}$  |  $\check{\delta}\bar{n}\bar{e}\bar{i}\bar{d}$  |  $\bar{\eta}$ : the same.

**Ver. 1070 – 1081 = 1058 – 1069.**

1082–1089. Metres of the second strophe: V. 1082. οὐδεῖς | τῶν  
ἄγαθῶν | γαρ: glyconic. Cf. v. 1065. — V. 1083. ξῶν κακῶς εὗ||κλεῖ-  
αν | αἰσχῦν||αῖ θελ|ει: trochaic trimeter catal. — V. 1084. νῶνυμός  
ω | παῖ παῖ: choriambus, spondee. — Vv. 1085, 1086. ως καὶ | σὺ  
πᾶγ||κλαῦτον αῖ||ῶνά | κοῖνον | εἰλοῦ: iambic dipodia: trochaic dipodia  
catal.; trochaic tripodia. — Vv. 1087, 1088. τὸ μὴ καλόν, κ. τ. λ.:  
iambic tetrameter. — V. 1089. σόφα τ | ἄριστ|α || τε παῖς | κέκλησ|θαι:  
two iambic penthemimers.

Ver. 1090 - 1097 = 1082 - 1089.

1232–1250. Metres of the strophe: Vv. 1235, 1236, 1238, 1243, 1244. Iambic trimeters. — V. 1233.  $\gamma\ddot{\nu}\nu\bar{\iota}$  |  $\sigma\bar{\omega}\mu\ddot{\alpha}\tau\bar{\omega}\nu$  ||  $\epsilon\mu\bar{\iota}\bar{\iota}$  |  $\phi\bar{\iota}\lambda\tau\bar{\omega}\nu$ : dochmiac dimeter. This measure  $\underline{\quad}\underline{\quad}\underline{\quad}$  is the dochmius proper, of which there are varieties; see note on v. 205. — V. 1234.  $\check{\epsilon}\mu\ddot{\delta}\lambda\check{\epsilon}\tau$   $\bar{\alpha}\rho\tau$  |  $\bar{\iota}\bar{\omega}\bar{\iota}$ : paeon quartus, iambus; a dochmiac verse; cf. v. 855. V. 1239.  $\bar{\alpha}\bar{\lambda}\bar{\lambda}$   $\bar{o}\bar{u}$   $\tau\bar{\alpha}\nu$  |  $\bar{\alpha}\rho\bar{\tau}\bar{\epsilon}\mu\bar{\iota}\bar{\nu}$   $\tau\bar{\alpha}\nu$   $\bar{a}\bar{i}\bar{\epsilon}\bar{\nu}$  |  $\bar{\alpha}\bar{\delta}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\alpha}\nu$  (cf. v. 512). This is a trimeter of  $\bar{\iota}\bar{\alpha}\bar{\mu}\bar{\beta}\bar{\iota}\bar{\iota}$   $\bar{\iota}\bar{\sigma}\bar{\chi}\bar{\iota}\bar{\sigma}\bar{\rho}\bar{\rho}\bar{\omega}\bar{\gamma}\bar{\iota}\bar{\kappa}\bar{\iota}\bar{\kappa}\bar{\iota}$ , i. e. admitting spondees in the even places. Brunck read,  $\bar{\alpha}\bar{\lambda}\bar{\lambda}$   $\bar{o}\bar{u}$  |  $\mu\bar{\ddot{\alpha}}$   $\tau\bar{\alpha}\nu$   $\gamma$  |  $\bar{\alpha}\bar{\delta}\bar{\mu}\bar{\eta}\bar{\tau}$  |  $\bar{a}\bar{\nu}$   $\bar{a}\bar{i}$  |  $\check{\epsilon}\bar{\nu}$   $\bar{\alpha}\bar{\rho}$   $\bar{\tau}\bar{\epsilon}\mu\bar{\iota}\bar{\nu}$ , for the sake of stricter conformity to the trimeter at v. 1260. But  $\bar{\alpha}\bar{\delta}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\omega}\nu$  or  $\bar{\alpha}\bar{\delta}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\iota}\bar{\omega}\nu$  would be required to make the conformity

perfect, though Brunck defends ἀδμήταν as a Doric license. — V. 1240. *τοδε μὲν οὐ | πότερον ἀξιωστῷ τρέσαι* : a dochmiac dimeter ; cf. vv. 1233, 1234. — V. 1241. *πέρισσον ἄχθοις ξυδόν | γυναικῶν | οὐτεί* : iambic dipodia and three bacchii. — V. 1245. *στότοτοῖ | τότοῖ* ; dochmiac ; cf. vv. 1234, 1265. — Vv. 1246, 1247. *ἄνεψιλόν | ξπέβαλέσ* || *οὐ πότερον καταλύσμον* : dochmiac dimeter of four proceleusmatici (— — —) and a paeon primus. The antistrophic verse (1266) has a paeon also in the first place. — Vv. 1248, 1249. *οὐδε πότερον | λησόμενόν ημέτερόν* : paeonic trimeter. — V. 1250. *οῖον ἔφυ | κακόν* : dochmiac verse ; cf. note on vv. 243, 244.

Verses 1253 – 1270 = 1232 – 1250.

1273 – 1287. Metres of the epode : V. 1273. *ἴω | χρόνῳ || μάκρῳ | φίλταταν* : iambic dipodia and dochmiac (cf. v. 1233). — V. 1274. *όδόν οἴπαξιωσας || ωδέ | μοῖ φάνηναί* : a pair of trochaic tripodiæ ; cf. v. 475. — V. 1275. *μῆτρι μέ | πόλυπον | δύναδον | οὐδών* : iambic dimeter. — Vv. 1276, 1277. *τριμήνηστρῳ || μῆτρα ποτέρηστρῳ* : iambic penthemimer, followed by trochaic tripodia. — V. 1278 : the same. — V. 1279. Iambic trimeter. — V. 1280. *ξύναίνεις | τριμήνηστρῳ* : bacchii. — Vv. 1281, 1282. *ώ φίλατι | εκλύσον || αντίγρω οὐδέ αντίγρω ηλπίσ | αυδάν* : two dactyls ; trochaic dimeter. Hermann inserts *ἀρ'* before *ἀντίγρω*, making *εκλύνον...αυδάν* an iambic trimeter catal. — V. 1283. Imperfect verse. — V. 1284. *αναυδόν οὐδέ σύν | βοσκούνειστρῳ* : iambic dimeter hypercatal. — V. 1285. *ταλαίναντις δέ | οὐδέ αντίγρω ηλπίσ | αυδάν* : iambic trimeter catal. — V. 1286. *φίλταταν οὐδέ αντίγρω ηλπίσ* : trochaic dimeter. — V. 1287. *αστραγρούγημάτων* : trochaic verse of five feet.

1384 – 1390. Metres of the strophe : V. 1384. *οὐδέθε διπή | πρόνεμετραι* : paeonic verse. — V. 1385. *τροδόστεριστρῳ αιματί φύσιστρῳ* : dochmiac dimeter : cf. notes on vv. 1233, 1234. — V. 1387. *μέταδρομοῖ | κακών || πάνούργημάτων* : the same. — V. 1388. *άφυκτοι κύνειστρῳ* : dochmiac monometer. — Vv. 1386 and 1390. Iambic trimeters. — V. 1389. Iambic dimeter.

Verses 1391 – 1397 = 1384 – 1390.

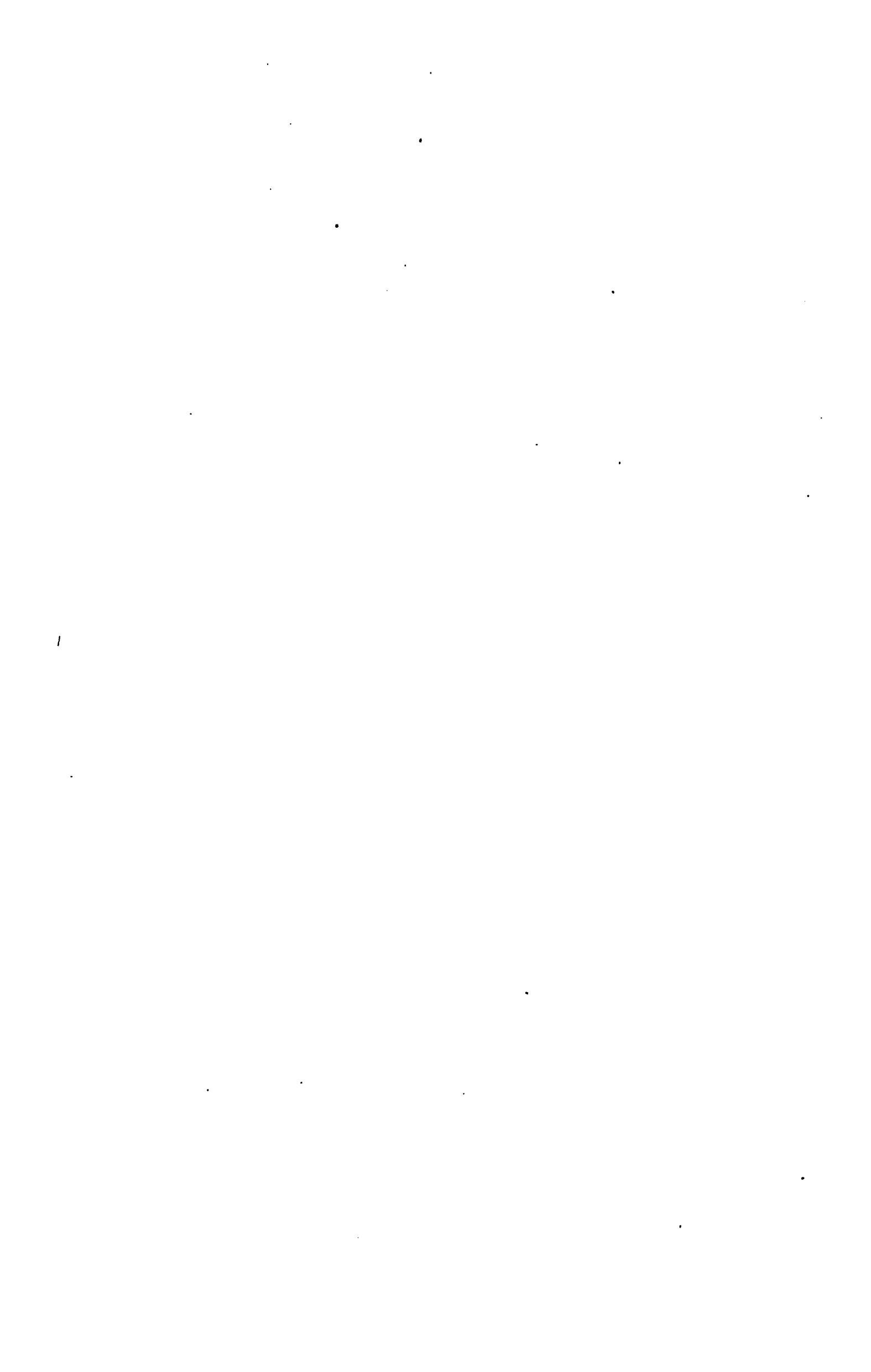
From v. 1398 to 1441 lyric metres are mingled with the iambic trimeters in such a manner that the whole passage is divisible into strophe and antistrophe ; viz. strophe, vv. 1398 – 1421 (*ώ φίλταταν γυναικεσ...οι πάλαι θανόντες*) ; antistrophe, vv. 1422 – 1441 (*καὶ μήτη πάρεισιν...δίκας ἀγῶνα*).

**1398 – 1421.** The metres of the strophe, exclusive of iambic trimeters, are these: V. 1404. *αῖαι ἵω | στέγαι:* dochmiac. Cf. note on v. 1234. — Vv. 1407, 1408. *ἡκοῦσ | ἀνήκ||οῦστα δῦσ||τανδς | ὠτέ | φρίξαι:* iambic dipodia; cretic; trochaic tripodia. Cf. v. 1085, *ώς καὶ σὺ πάγκλαυτον · αἰώνα κοινὸν εἴλου,* and *O. T.* 194. — V. 1413. *ῶ πόλις | ὡ γένε||ᾶ τάλ|αῖνδ | νῦν σὲ :* dactylic dimeter; trochaic tripodia. — V. 1414. *μοῖρᾶς κάθ|άμερο||ᾶ φθῖν|εῖν φθῖν|ειν :* dactylic dimeter, trochaic penthemimer. — V. 1419. *τέλοῦσ | ἄραι || ξωσῖν οῖ | γᾶς υπαῖ | κεῖμενοῖ :* iambic dipodia; three cretics. — V. 1421. *κτᾶ-νῶντῶν οῖ || πάλαι | θάνοντες :* epitritus primus (cf. note on v. 123); iambus, bacchius; an “antispastic” verse, cf. note on v. 127; vv. 172, 250.

Verses 1422–1441 = 1398–1421.

THE END.







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